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व्याकरणसिद्धान्तदर्पणः ।

THE

VYĀKARANASIDDHĀNTADARPAṆA

A SANSKRIT GRAMMAR

IN ENGLISH.

PARTS I. & II.

(FOUNDED ON THE APHORISMS OF PĀNINI)

BY

PANDIT BACHCHAN PĀNDE,

3rd Master, District School, Bulandshahr.



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PREFACE.

It is in the hope of begetting a taste for the study of Pāṇini's Grammar among the students of English that I have undertaken to translate the aphorisms of that Great Teacher. I have not been able to translate the whole of his immortal work in the small space allowed me in this little book, but only such portions of it as every beginner of Sanskrit Grammar is expected to know at the commencement of his study. In my endeavour to lay open before my readers a wider view of the subjects treated of here, I have copiously drawn upon his commentators for information quite indispensable to the elucidation of the abstruse points involved in them.

The arrangement of Pāṇini's Sūtras as attempted by me is spick and span new; but nowhere does it clash with the scientific method of manipulating them in practice.

All the orthographic changes to which a radical or a derivative word is subjected in the successive stages of its transformation into a finished word (Pada) have been carefully explained and illustrated in the same way as is followed by the learned Pandits in imparting instruction to their pupils. The order of applying the sūtras in any particular process is in no wise infringed. References to the foregoing sūtras that bear a share in the variations of a crude form or in the elucidation of a rule are supplied with that fulness of detail that cannot fail to enhance the usefulness of the book to those for whom it is intended.

All definitions and illustrative rules—*Sajñās* and *Paribhāṣās*—, are separated by a sharp line of demarkation from the rules of inflection and occupy a conspicuous position in the beginning of the book; inasmuch as they form the groundwork of Pāṇini's Grammar and in all respects answer to the definitions and axioms of Euclid. No doubt, 'its study involves a mental discipline not to be surpassed.'

The reason why it bristles with so many subtleties and technicalities is to be found in the terse and succinct nature of the aphorisms, and their original arrangement in the form of eight lectures of four chapters each. The Mahābhāṣya, the greatest authority in Sanskrit literature is based on the *terra firma* of these eight lectures.

The principal subjects that I have dealt with in the following pages are Orthography, Declension of Nouns and Pronouns, Cases, Case-affixes and Prepositions. Any one who makes himself familiar with these will be enabled to grasp the others in a wonderfully easy way without the assistance of a teacher, and will not be deterred from entering upon a higher study of the six *śāstras*.

It will be to the benefit of my readers to inform them that I have taken all the examples and notes herein given from the Siddhānta Kaumudī, Kāśika and Padamanjarī to which learned works I cannot acknowledge my debt too adequately. In the English version of the sūtras, I have also consulted Dr. Monier Williams' Sanskrit-English Dictionary and Dr. Ballantyne's Translation of the Laghukaumudī. So I feel myself indebted to them to the same extent that I do to the learned authors of the above named works.

Finally, I do not like to praise my work myself knowing that every one calls his geese to be swans.

BULANDSHAHR: }
October 21st, 1899. }

B. P.



व्याकरणसिद्धान्तदर्पणः ।

श्रीगणेशायनमः ।

नमस्कृत्य हनुमन्तं विघ्नविदारणलोलं हि वचनेन ।

दर्श्यते दर्शनकृते व्याकरणसिद्धान्तदर्पणः ॥१॥

No. 1.—अइउण् । १ । ऋलृक् । २ । ए औ इ । ३ ।
ऐ औ च् । ४ । हयवरट् । ५ । लण् । ६ । जमडणनम् । ७ ।
झभञ् । ८ । घठधप् । ९ । जञगडडश् । १० । खफकठथच
टतथकपय् । १२ । शषसर् । १३ । हल । १४ । इति माहे-
श्वराणि सूत्राण्यणादिसत्तार्थानि ॥

No. 1.—*Ai un; ri lrik; e ou; ai auch; ha ya va ra; lan;
ha ma lei na nam; jha bhau; gha dha dhash; ja ba ga da dā; kha
gha chha tha tha cha ta tar; ka pay; śa sha sar; hal.* These groups
of letters are the aphorisms of Śiva and are utilised to form Literal
Names or Pratyāhāras such as *an, ik, ech, &c.* by which all the letters
beginning with the 1st letter of a Pratyāhāra and ending with the
indicatory letter of it, can be separately designated. For instance, *an*
is a common name of *a, i* and *u*; *ik* of *i, u, ri, lri*; and so of other
literal groups. Note that the *an* group is always formed by the help
of the 1st *n* except in Sūtra numbered 10 in this book where the *n* of
the 6th group enters into the formation of the Pratyāhāra.

No. 2.—**हलन्त्यम्** (1-3-3 = उपदेशेऽन्त्यं हल् इत् स्यात्). In an upadeśa,
the last consonant is termed *It*. **उपदेश आद्योच्चारणम्**. An upadeśa is an
original utterance,—that is to say—a verbal root (dhātu); an affix
(pratyaya), an augment (as *am, nu, &c.*), a literal group (*an, &c.*)
and the like.

No. 2 a.—**तस्य लोपः** (1-3-9 = तस्येते लोपः स्यात्). That *It i. e.* the
indicatory letter, is elided. Hence the final letters of the above 14
utterances are expunged in practice.

No. 3.—**आदिरन्त्येन सहेता** (1-1-71 = मध्यगानां स्वस्य च संज्ञा स्यात्).
An initial letter along with an indicatory letter as a final designates

itself, and the letters intervening between them. Hence, *ach* formed of *a* as its initial letter and of *ch* as its final is a common name of all the vowels; likewise *Hal* is the name of all the consonants; *ak* of *a*, *i*, *u*, *ra*, *la*; *ch* of *e*, *o*, and so on. लङ् मृच्छाकारश्च । In *lan* aphorism, the short vowel following *l* is Indicatory. But हकारादिष्वकार उच्चारणार्थः the short *a* in the body of a consonant, as *h* and the like, is simply euphonic, hence superfluous in practice.

No 4.—उपदेशेऽननुनासिक इत् (1-3-2). A nasal vowel in an upadesa is named *It*. Hence the nasal *a* of *lan* aphorism standing as the final of *r*, forms the group *ra*, which designates *r* and *l*.

No. 5 —ऊकालोऽऊकल्पार्धमितः (1-2-27). उच्च ऊच्च ऊच्चयः । वाकाल इव कालो यस्य स्यात् क्रमात् ह्रस्वार्धमितसंज्ञः स्यात् । सप्रत्येकमुदात्तादिभेदेन त्रिधा ॥ Short *u*, long *u*, prolated *u* (these three *u*'s differing in time are the measures of the prosodical length of any vowel). A vowel whose prosodical length of time is like that of *u*, short, long, and prolated is named accordingly, Short, Long, and Prolated. Each of them, again, is threefold, according to the distinction of “acutely accented, &c”

No 6.—उच्चैरुदात्तः (1-2-29). A vowel uttered with a high tone is called *Udatta*, *i. e.* acutely accented;

No. 6a.—नीचैरनुदात्तः (1-2-30). That uttered with a low tone is *Anudatta* or gravely accented;

No 6b.—समाहारः स्वरितः (1-2-31) And that uttered by a combination of these two tones is *Svarita*, *i. e.* circumflexly accented.

ताल्व्यादिषु सभागेषु स्थानेषूर्ध्वभागे निष्पद्यतेऽनुदात्तसंज्ञः स्यात् । A vowel produced in the upper half of the organ of utterance such as

* NOTE 1.—तस्यादित उदात्तमर्धह्रस्वम् (1-2-32) ह्रस्वपक्षगमनम् ॥ स्वरितस्यादितोऽर्धमुदात्तं वाच्यम् । उत्तरार्धं तु परिशेषादनुदात्तं तस्य चोदात्तस्वरितपक्षे श्रवणं स्यात् ॥ The appellation short is out of place here. The 1st half of a circumflex accent is known to be Acute, the latter half in contradistinction with the former is *Anudatta*, *i. e.* Grave. This is because it is distinctly heard when an acute or a circumflex accent follows:—Ex कृ॑ वा॒ग्वाः । रथानां॑ नये॒राः । श॒न च॑क्रं पो॒त॑स्रः ॥ The *svarita* of *kva* is here split up into two accents, acute and grave, in order that it may harmonise with the following *Udatta* accent in “vo” instead of making grating sounds with it. The vowels that

the palate, the lips, &c., is named Udatta; as, आये. Rules 5 and 6 together give a ninefold character to each vowel which is again doubled by the next rule.

No. 7.—मुखनामिकावचनोऽनुनासिकः (1-1-8) मुखसहितनामिकयोच्चार्यमाणो वर्णोऽनुनासिकमञ्जः स्यात् । तदित्यम् । अ इ उ ऋ एषां वर्णानां प्रत्यक्रमष्टादशः भेदाः । न वर्णस्य द्वादश । तस्य दीर्घाभावात् । एवामपि द्वादश । तेषां ह्रस्वाभावात् ॥ A letter uttered by the nose with the (help) of the mouth is called Nasal. Hence, there are 18 modifications of each of these letters—*a, i, u* &c. Of the letter *hr*, there are only 12, because it lacks the long prosodical time. Of *ach* group too, there are only 12 varieties, because they are not short. Thus *ञ म ङ ण न* and the vowels only are called Anuāśika

No. 8.—तुल्यास्यप्रयत्नं सवर्णम् (1-1-9). The compound तुल्यास्यप्रयत्नं is explained in two ways आस्य च प्रयत्नश्च आस्यप्रयत्नो, ता तुल्या यस्यति । (1) That of which the place of origin, and the effort of utterance are similar; (2) तुल्यआस्यं प्रयत्नो यस्यति. (2) That whose effort of utterance within the mouth is similar. Hence the sūtra is explained thus—Two letters agreeing with one another in their place of origin and the effort of utterance are called Homogeneous one with another. Here *Kātyāyana* remarks ऋ ल वस्येर्मयः सावर्ण्यं वाच्यम्. Let *re* and *hr* be called homogeneous one with another. The following sūtras describe the place of origin and the effort of utterance employed in the production of a letter.

(a) अक्षुह्रिमज्जनीयानां कण्ठः The throat is the organ of the gutturals *a, ā, ka, kha, ga, gha, ŋa, ha* and *visarga* (:). (b) इवुप्रणानां तालुः the palate, that of *i, ī, cha, chha, ja, jha, ṇa, ya* and *śa*. (c) ऋटु-रवाणां मूर्धा, the head, that of *re, ri, ṛa, ṛha, ḍa, ḍha, ṇa, ra* and *śa*.

are not exhibited with any sign are accented acutely. The svarita accent is denoted by a small upright stroke above the syllable, and the anudatta by a horizontal mark underneath. *Pāṇini* applies the term anudatta to the neutral accentless tone, and uses the term sannatara or anudattatara for the proper anudatta *i. e.* the true grave accent which precedes the udatta. It may be here borne in mind (उदानादनुदानस्य स्वरितः 8-1-66) that an anudatta or grave accent is changed to a circumflex one, when it follows an acute accent as अग्नि-माळे and that it becomes anudattatara *i. e.* graver, when it precedes an acute or a circumflex accent, उदानस्वरितपरस्य सवर्तर 1-2-40 as सर-स्वति शुतुद्रि.....

(d) दन्तु नसानां दन्ताः, the teeth, that of *lri*, *lri'*, *ta*, *tha*, *da*, *dha*, *na*, *la* and *sa*. (e) उपपध्मानीया नामोष्ठा, the lips, that of *u*, *ú*, *pa*, *pha*, *ba*, *bha*, *ma*, and Upadhmaniya (५ प ५ फ). (f) जमङ्खानानां नासिका च, *ha*, *ma*, *úa*, *na*, *na*—these have the nose in addition to the organ which they respectively employ in utterance. (g) एदंताः कण्ठतालु, *e* and *ai* are uttered by the throat and the palate. (h) ओदंताः कण्ठाढम्, *o* and *au*, by the throat and the lips. (i) वकारस्य दन्तोढम्, *v* by the teeth and the lips. (j) जिह्वामूलीयस्य जिह्वामूलम्. The root of the tongue is the organ of *Jihvámūliya* (*jihvámūliya* is a suppressed visarga sound preceding the utterance of *ka* and *kha* and is written thus, ५ क ५ ख). (k) नासिकानुस्वारस्य, The nose is the organ of anuswāra marked thus (·). It may be noted here that the nasal consonants *n* and *m* are occasionally merged in sound with the prior vowels and are then marked by a dot, placed above the vowels.

यत्नेद्विधा. The effort in utterance is twofold; आभ्यन्तरोवाह्यश्च internal *i. e.* within the mouth and external *i. e.* without the mouth; आद्यश्चतुर्धा, the 1st is fourfold; सृष्टेपत्सृष्टविवृतसंवृतभेदात्; according to the distinction of Touched, Partially Touched, Open and Contracted; तत्र सृष्टं प्रयत्नं स्पर्शानाम्, the effort of touching the organ by the tongue belongs to sparsa letters *i. e.* to the 5 classes of consonants; ईपत्सृष्टमन्तस्थानाम्, the effort of slightly touching the organ, to the semi-vowels *ya*, *ra*, *la*, *ra*, विवृतमूष्मणां स्वराणां च; the effort of opening the organs of speech, to Ushna *i. e.* the sibilants, and the vowels, ह्रस्वस्यावर्णस्य प्रयोगे संवृतम्, प्रक्रिया दशायां तु विवृतमेव; the effort of uttering short *a* consists in contracting the organ, but in grammatical operations, it is regarded to be open like the long *a* on the basis of being homogeneous with it; यत्तच्च सूत्रकारेण ज्ञापितम्. Of this *Pāṇini*, the author of the aphorisms informs us, तथाहि, thus, अ अ इति (8-4-64). Let short *a* have its organ of utterance contracted. Since this rule is held to be invalid as regards the whole of the A-litādhyāyī, hence in the view of grammar it is upheld to be open so that it may participate in all the operations founded upon the homogeneity of vowels.

वाह्यप्रयत्नस्त्वेकादशधा, the external effort is of 11 kinds; विवारः (expansion of the throat) संव्वारः (contraction of the throat) श्वासा (sighing) नादे (sounding) घोषो (low murmur) श्वाशो (absence of low murmur) स्रव्यवाशो (slight aspiration) महावाश (strong aspiration) उदातो (acute accentuation) रुदातः (grave accentuation) and स्वरितश्चेति (circumflex accent). दशायां प्रथमद्वितीयाः श य स विमर्जनीयजिह्वामूलीयोपध्मानीया यमा च प्रथमद्वितीया विवृतकण्ठाः श्वासानुपठानाश्चा

चोषाः ॥ The 1st and 2nd letters of each class, *ś, sha, ṣ*, visarga, Jihvamáliya and Upadhmaníya, and the 1st and 2nd yama, are produced by the expansion of the throat attended with gentle sighing and the absence of low murmur.

वर्गाणां तृतीयचतुर्थ्यां अन्तस्था हकारानुस्वारौपमौ च तृतीयचतुर्थ्यां नासिक्याश्च संवृतकण्ठानादानुप्रदानाघोषयन्तश्च ॥ The 3rd and 4th letters of each class, *ya, ra, la, va, ha*, anusvára, the 3rd and 4th yama are produced by contracting the throat and making a gentle low murmuring sound.

एके अल्पप्राणा इतरे महाप्राणाः ॥ The 1st, 3rd and the 5th letters of each class, the 1st and the 3rd yama are called unaspirated, while the rest are called aspirated. Note that *ṛ* (short) *ṝ* (long) *ṡ* (anusáska), and *Ḍ* (*l* or *d*) are called yama.

सस्यानेन द्वितीयाः, हकारेण चतुर्थ्याः ॥ The 2nd letters have the same organ as *s*, and the 4th have the same as *h*.

No. 9.—**नाऽऽभक्त्वा** (1-1-10). Vowels and consonants cannot be homogeneous one with another. Hence *a* and *h*, *i* and *ś* cannot be homogeneous, as, दण्डहस्तः ; दधिशीतलम्.

No. 10.—**अणुदित सवर्णस्य चाऽप्रत्ययः** (1-1-69). प्रतीयते विधीयत इति प्रत्ययः, अविधीयमानाणि उदिच्छ सवर्णस्य संज्ञा स्यात् । अत्राण परेण शकारेण ॥ कु चु टु तु पु एते उदितः ॥ तदेवम् अ इत्यष्टादशानां संज्ञा तथेकारोकारा । ऋकारस्त्रिंशतः । एवं लकारोपि । एचो द्वादशानाम् । एदेतेरादीनाश्च न मिथः सावर्ण्यम्, ऐश्चिजिति मूत्रारम्भसामर्थ्यात् । तेनैवचतुर्विंशतेः संज्ञाः स्थिति नापादनीयम् अनुनासिकाननुनासिकभेदेन यवलाद्विधा । तेनाननुनासिकास्तद्वयोर्द्वयोः संज्ञा ॥ What is subjoined is called Pratyaya, *i. e.* an affix. *An* *i. e.* letters of *an* group, when not employed as affixes, and letters marked by an indicatory *u*, designate their homogeneous letters too. Here the pratyáhára *an* is formed by the latter *n* (of the 6th sūtra) *Ku, chu, ṭu, lu, pu*,—these are what end in the indicatory *u*. Hence, *a* is the name of its 18 different modifications, and so *i* and *u*. The letter *ri* represents 30 varieties (18 of itself and 12 of *lri*), and likewise, *lri* has as many as *ri*. The compound vowels of the *ech* group have 12 varieties. The letters *e* and *ai*, *o* and *au* have not reciprocal homogeneity; because the sūtra ऐश्चोच् was begun for this express purpose; hence it cannot hold good that *ech* has 24 designations. *Y, v*, and *l* are of two kinds, as regards nasality and non-nasality; hence in their non-nasal capacity they denote two and only two varieties.

No. 11.—तपरस्तत्कालस्य (1-1-70). तः परो यस्मात् स च तात्परशब्दोऽर्थमागमकालस्य संज्ञा स्यात् । तेन अत् इत् उत् इत्यादयः षण्णां षण्णां संज्ञा, ऊर्द्वति द्वादशानाम् ॥ What is followed by the letter *t*, and what follows the letter *t*, shall designate only such a letter as has the same prosodical length. Hence *at*, *it*, *ut*, &c., are the names of 6 varieties only, *pit* has twelve, because it implies *lpi* too.

No. 12.—येन विधिस्तदन्तस्य (1-1-72). स्वरूपविधिपरिहारायायमारम्भः विधिर्निधीयते इति, विशेषणं तदन्तस्य संज्ञा स्यात् स्वस्य च रूपस्य ॥ This is begun to forego using a substitute in place of a mere form, as *ik*, *ach*, &c. What is substituted is *Vidhi*. A term, attributive in function, denotes what ends with that term, as well as its own form. In rules इकोऽयञ्चि, &c., the substitute *yaj* and the like, are not to be used in the room of *ik*, &c., but instead of the final of what ends with *ik* समाम-प्रत्ययविधौ प्रतिषेधः । But the composition of words, and the use of an affix do not come within the scope of this rule. Hence कष्टश्रितः (suffering pain) here the two words are compounded together; but if परमकष्टं श्रितः, no composition can take place. नडस्यापत्यं नाडायनः (a descendant of *Nāda*); here the affix *fak* is used; but सूत्र नडस्यापत्यं, सोत्रनाडिः, here the same affix cannot be used of *Sūtranaḍa* which ends with *Nada*. उगिर्गृहणवर्जमितिवाच्यम्—But this exception does not apply to words ending in the indicatory *uk*, nor to letters enunciated in a rule. Hence, डोप् is used in भवती as well as in अति भवती ॥ अतद्वज् । दाक्षि, माक्षिः.

No. 13.—विरामोऽवसानम् (1-4-110), विरतिर्विरामः, विरम्यतेऽनेनेति वा विराम इति; वर्णानामभावोऽवसानं संज्ञा स्यात्; Let the pause of voice, or the absence of succeeding letters, be named *Avasāna*, as मधु; दृक्.

No. 14.—परः सन्निकर्षः संहिता (1-4-109). वर्णानामतिशयितः सन्नधिः संहिता संज्ञा स्यात्; Let the closest proximity of letters be named *Sanhitā* or contact.

No. 15.—ह्रस्वं लघु (1-4-10). Let a short vowel be called *light*. For example, the short *i* in the enunciated roots of भेत्ता, छेत्ता, (breaking, cutting) is styled *light*.

No. 15a.—संयोगे गुरु (1-4-11). Let it be called *heavy*, when a compound consonant follows, as कुण्डा, a jar.

No. 15b.—दीर्घं च (1-4-12). Let a long vowel also be called *heavy* as ईहां चक्रे (he attempted).

No. 16.—अदृशं लोपः (1-1-60), अदृशनम् means either not hearing अवगमम् or not uttering 'अनुच्चारणम्' or dissolution विनाश. A letter in all these phases is called Lopa 'elision simple.'

No. 17.—हलोऽनन्तरा संयोगः (1-1-7). न विद्यतेऽन्तरं येषां तेऽनन्तरानि-
श्रुताः ॥ They that have no aperture between them; भिन्नजातीयेरङ्गभिर-
व्यवहृताः शिष्टोच्चारिता इति । Consonants not separated by the inter-
vention of vowels of a different class, (i. e. uttered conjointly together)
are named compound consonants or simply conjuncts. Ex. म न् स ज्—
here the last three form a conjunct.

No. 18.—वृद्धिरादेर् (1-1-1). Call long *a*, *ai* and *au*, Vridhhi.

No. 19.—अदेङ्गुणः (1-1-2). Call short *a*, *e* and *o*, Guna.

No. 20.—अचोऽन्यादिटि (1-1-61). अचां मध्ये योऽन्यः स आदिर्न्यस्य
तद्विसंज्ञं स्यात् । The last of the vowels in a word, being the initial of
what follows, (i. e. the last syllable beginning with a vowel) is named
"Ti."

No. 21.—अलोऽन्यात्पुनरुपधा (1-1-56). अन्यादलः पूर्वो यो वर्णः स
उपधा संज्ञः स्यात् । The letter that precedes the last letter in a word is
named Upadha (the penult).

No. 22.—प्रायेऽश्वरात्रिपाताः (1-1-56). This is a regulating rule.
Nipātaḥ or Particles are treated of from this aphorism till Ishvare-
tosun, &c.

No. 23.—चादयो सत्ये (1-4-57). Cha, vá, ha, aha, &c. are named
Nipāta, when they do not denote substances.

No. 24.—प्रादयः (1-4-58). अद्वयार्थाः प्रादयस्तथा ॥ Pra, prá, &c.,
not in the sense of substances are called Nipāta.

No. 25.—उपसर्गाः क्रियायोगे (1-4-59).

No. 25a.—गतिश्च (1-4-60) प्रादयः क्रियायोगे उपसर्गसंज्ञा गतिमंज्ञाश्च
स्युः । Pra, prá, &c., when prefixed to a verb are named Upsarga or
Gati (a prefix). The *pradi* are—प्र, प्रा, अप्र, सम्, अनु, अव, निम्, निद्, दुस्,
दुर्, वि, आङ्, नि, अधि, अपि, अति, सु, उद्, अभि, प्रति, परि, उप

No. 26.—न वेति विभाषा (1-1-44). नेति प्रतिषेधे, वेति विकल्पे । Na
in a sūtra denotes prohibition, and va, option.

No. 27.—स्वं रूपं शब्दस्या शब्दसंज्ञा (1-1-68). शब्दस्य स्वं रूपं संज्ञं,
शब्दशब्दयोः संज्ञातां विना ॥ A word denotes its own form, but not the
form of a word synonymous with it.

Hence (अग्नेर्दृक्), the affix *dhak* is used of Agni, 'fire' but not of Kṛiṣṇu, which also means fire.

No. 28.—सुप्तिङन्तं पठम् (1-4-14). सुअन्तं तिङन्तं च पठमं स्यात् । Whatever ends with *sup* or *tiṅ* affixes is called a pada, i. e. a complete word, as ब्राह्मणाः पचन्ति (the Brahmins are cooking).

No. 29.—ईं दृ दे दृ द्विवचनं प्रथमम् (1-1-11). ईदादिविशेष्य द्विवचनं विशेषणम्, अथवा ईदादिविशेषणं, द्विवचनं विशेष्यम् । Dual case affixes ending in long *ī*, *ū* or *ē*, or the long *ī*, *ū*, or *ē*—expressing duality are named Prāgrihya (i. e., these are not united with the following vowel), Ex. अग्नी एता "these two fires," विष्णू इमे, "these two Viṣṇus" गंगे अमू "those two rivers Ganges."

No. 30.—अदसोमात् (1-1-12). अस्मात् पराधीतौ प्रथमस्तः । Long *ī* and *ū* coming after the *m* of *adas* are named Prāgrihya. No sandhi. अमी ईशः 'those lords'; रामकृष्णवमू अस्मात् 'those two, Rāma and Kṛiṣṇa are present. मात् किम् 'why after the *m*?' Witness अमुक इत्र 'those here'; here the final and the initial vowel of the two words are united together.

No. 31.—शे (1-1-13). सुपामादेशश्चन्द्रसि ॥ *Śe*, a substitute for case affixes in the vedas is termed Prāgrihya. अस्मे इन्द्रा यदस्यती. *Asme*, common to all oblique cases of the plural is confined to the vedas, त्वय्यः, मेय्यः (thy wealth, my wealth).

No. 32.—निपात एकाजनाङ् (1-1-14). एकाङ्निपात आङ् धर्जः प्रथमः । अत्र निपातेनङ् विशेष्यते, न तु अत्रानिपातः ॥ Any individual vowel, called Nipāta, is Prāgrihya, the Nipāta *āu* being excepted. इ इन्द्रः 'O Indra.' उ उमेशः 'Oh lord of Umā' ईषदर्थं क्रियायोगे मयाठा अभिविधा चयः । एतमातं कितं विद्याद्वाक्य स्मरणयोरङित् । Let the long *a* which denotes diminution, or the limit inceptive, or the limit conclusive or which is prefixed to verbs be named *ūit*, i. e. be considered to have the indicative *ū*, but let it be without the indicative *ū*, when it is used in the sense of recollecting, or in introducing a sentence. Ex आ एवं नुमन्यसे "Now thou thinkest so." आ एवं किं तत् "O I recollect, it is exactly so." ईषदुष्णम् औष्ण्यम् 'A little warm.'

No. 33.—ओत् (1-1-15). ओदन्तोनिपातः प्रथमः । A Nipāta ending in *o* is Prāgrihya. Ex. अहो ईशः 'Ho lords!'

No. 34.—सम्बुद्धौ शाकल्यस्येतावनर्षि (1-1-16). संबुद्धिनिमित्तकओकारो वा प्रथमोऽथैविके इतोपरे ॥ In the opinion of Śākalya, *o* in the vocative singular, when followed by *ūit*, is Prāgrihya, but not when it is follow-

ed by *iti* in the vedas. Ex. *विष्णो इति* or *विष्णो विति* "O Vishna, thus" *iti* refers to what has been said or thought, or emphasises the preceding word. The mention of Śikāya implies optionality.

No. 35.—*उजः* (1-1-17) (*उजः इतो वा प्रत्यक्षम्*) ॥ Let *u* be optionally Pragrihya. This particle is as an interjection used in giving assent, command, &c., and as a conjunction of inference it means 'now.' *उ इति* = *विति*—"O that, thus." *उ आगतः शत्रुः*—O, the enemy is come. It is generally placed after a pronominal, as *किम्* 'why,' *तम्* 'him,' *तद्* 'that,' and is then expletive in force: see *Adverbs*.

No. 35a—*ऊँ* (1-1-17). Let long, nasal *u* be optionally substituted for *u* and let it be Pragrihya, when *iti* follows:—Hence *उइति* = *ऊँ इति*. These are the three forms in which the two words can appear.

No. 36.—*ईदृती च सप्तम्यर्थे* (1-1-19). *सप्तम्यर्थे पर्यवसामिदृदन्तं प्रत्यक्षं स्यात्*. Let words ending in long *i* and *u*, and conveying the sense of the locative be Pragrihya. Hence *मामकी इति*, *तनू इति* (*Māmakyam, tauvam*).

CHAPTER II.

PARIBHÁSHAS OR ILLUSTRATIVE RULES.

No. 37.—*इको गुणवृद्धी* (1-1-3). *Guṇa* and *Vṛddhi* are substituted in place of *ik* only (which is exhibited in the 6th case). *Ik* *Pratyá-hára* comprises *i*, *u*, *ri*, *lr*. Thus, *Guṇa*, as directed by *सार्वधातुकार्धधातुकयोः* comes in place of *ik* only; as *तरति*, *अकार्षात्*, &c.

No. 38.—*अचश्च* (1-2-27). Short, long, and prolated substitutes are invariably used in place of *ach*, vowels (which appear in the 6th case in a rule).

No. 39.—*आद्यन्तो टकितो* (1-1-46). *टित्कितो यस्यान्तो तस्य क्रमादाद्यन्ता वयवोस्तः* ॥ Of whatsoever the augments marked by an indicatory *t* or *k* are enunciated, they form the initial and the final portion of it in due order. The *tit* augment precedes, and *kit* follows.

No. 40.—*मिदचोन्यात्यरः* (1-1-47). *अचां मध्ये यो न्यस्तस्मात्परस्तयोऽन्तान्वायवोमित् स्यात्*. The *mit* augment comes after the last of the vowels in a word and forms the final portion of it.

No. 41.—*एच इह्रस्वादेशे* (1-1-48). *Ik* only is the substitute of *ech*, when *ech* is to be shortened.

No. 42.—**पठ्ठी स्याने योगा** (1-1-49). **अनिर्धारितसंबन्धविशेषा पठ्ठी स्याने योगा बोध्या**—Whenever the relation of a possessive case (in a sūtra) to some particular word is not expressly shown, the possessive is regarded to be related to the word *sthāna*, place, understood. This means that the sūtra should be interpreted by supplying the word 'place'; the thing possessed after the possessive case. The Sūtras of Pāṇini are given in very succinct forms; hence they generally require to be expanded in order to give a clear idea of the sense. The aphorisms of Pāṇini are of 7 kinds. In his opening lecture he first gives Saṃhā Sūtras, *i. e.* rules dealing with Technical names, and Paribhāṣas, Illustrative Rules. These rules form the backbone of Sanskrit grammar. All the rules which come in subsequent lectures are supplemented by them, or are explained by them. The 5 remaining kinds are Vidhi, those which substitute one form for another; Nishedha those which prohibit action; Niyama, those which prescribe action; Atideśa, Analogy; and Adhikār *i. e.* Heading rules whose influence is felt in the subsequent rules till another heading rule commences.

No. 43.—**स्यानेऽन्तरतमः** (1-1-50) **प्रसङ्गे सति सदृशं तम आदेशः स्यात्** । In the event of substituting one letter for another, use the alter ego of the other, *i. e.*, what is the likeliest to it. For instance, if you have to use *yaṇ* for *ṛi*, substitute *y*, a palatal for *i* which is also a palatal, the cerebral *r* for the cerebral *ṛi*, and so on. **यत्रानेकविधमान्त्ये तत्र स्यान्त-आन्त्ये यत्नीयः ॥** Where the resemblance (of one letter to another) is manifold, the resemblance in the place of utterance predominates.

No. 44.—**उरण् रपरः** (1-1-51). (1) **उः स्याने रपरोऽण भवति** । In place of *ṛi*, *aṇ* followed by *r* is used. (2) **उः स्याने श्लेष भवति स च रपरः** । In place of *ṛi*, *aṇ* only is used; and it is followed by *r*. (3) **उः स्याने विहितेऽणित्यनूय तस्य विधानान्तरकाले रपरत्वमात्रविधीयते** । Having declared that *aṇ* is used in place of *ṛi*, let us put in *r* after *aṇ*, when it has been already substituted for *ṛi*. (4) **यः स्याने ण् विधीयते इत्यनूय तस्य प्रसंगावस्थायामेव रपरत्वमात्रविधीयते** । Having stated that *aṇ* is used in place of *ṛi*, let us put in *r* after *aṇ*, just at the moment of substitution. Ex. चक्रे, किरिः द्वेमातुरः, कारकः, &c.

No. 45.—**अनेऽन्त्यस्य** (1-1-52). **पठ्ठीनिर्दिष्टान्त्यस्यादेशः स्यात्** । A substitute enjoined to take the place of a term exhibited in the genitive case, comes in the room of its last letter.

Here *atāk* and *Antyasya* are both in the 6th case hence by No. 42, *sthāna* should be supplied. Technical forms as the Pratyā-

bāras and the like are made the medium of Grammatical action. These abstract forms, by No. 12, indicate words ending with them. Hence in accordance with No. 42, substitutes come to be used in place of a whole word ending with a form exhibited in the genitive case in a rule. Now this would be quite contrary to the object in hand. Hence arises the need of this crucial rule.

No. 46.—**डिच्च** (1-1-53). **अन्यस्यैव स्यात्** । So too a substitute distinguished by an indicatory *ū*. *Tātān* (ततङ्) is excepted.

No. 47.—**आदेः परस्य** (1-1-54). **परस्य यद्विहितं तन्न तस्यादेर्वाच्यम्** । Whatever substitute is enjoined to come in the room of a term that follows, comes in the room of the initial letter of that term. **क्व च परस्य कार्यं शिष्यते**, when is a substitute used of a following term? **यत्र पंचमी निर्देशः**, when it is enjoined by means of the 5th case. Thus **ईदासः**, ईत् is the substitute of **आन** coming after **आसः**; as **आसीनः** (sitting). Here **आसः** is exhibited in the 5th case.

No. 48.—**अनेकाक्षिन् सर्वस्य** (1-1-55). A substitute consisting of many letters (excluding the indicatory letters) or a unilateral substitute distinguished by an indicatory *ś*, takes the place of the whole of a primitive form. **अतोभिस् ऐस्, जस्, शी, &c.**

No. 49.—**स्यानिवदादेशोऽनलविधिः** (1-1-56). **आदेशः स्यानिवत्स्याच्च तु स्यान्वाश्रयविधिः** । A substitute is the alter ego (*i. e.* inherits all the titles and liabilities of the primitive form whose place it occupies) of the Primitive Form, but not in *al vidhi*. **अलविधिः = अनाश्रयविधिः (उत्तरपदलोपी समासः)** The operation of a rule depending upon the letter of a Primitive Form. Considering the letter of a primitive form to be the cause of some operation; (**सति तस्मिन्**), in the presence of it, *i. e.* granting that the substitute of such a form is the alter ego of it; (**यश्चालविधिः**) the operation which ensues by means of a form exhibited in the 7th case, (**यश्चालविधिः**), that enjoined, by a letter form in the 6th case (**यश्चालः परस्य विधिः**) that taking place in the room of a form following one in the 5th case, (**यश्चालाविधिः**) and that caused by the instrumentality of a form,——all these operations are called *al vidhi*. Thus to prevent the primitive form from exercising any influence in the operation of such rules, *sthānivat* status is denied.

Ex. (1) **यजेः कः, इष्टः**; **क इष्ट इत्यत्र हृषिचेत्युत्वं प्राप्तं न भवति**

(2) **द्युक्तामः, उकारस्य लोपो व्योर्वन्तीति, न भवति ॥**

(3) द्योः पन्थाः हल्ङ्याविति लोपो न भवति

(4) व्यूढोरस्केन, यत्वं प्राप्तं न भवति ॥ This is a Universal Maxim

No. 50.—य चः परस्मिन् पूर्वविधौ. (1-1-57) परनिमित्ताज्जादेशः स्या-
निवत्स्यात्, स्थानिभूतादचः पूर्वत्वेन दृष्टस्य विधा कर्तव्ये ॥ Let the substitute
in the room of a primitive vowel, with its cause coming after, be
regarded as sthāni, when some operation is to take effect on what
occurs anterior to the Primitive Form :

Ex. कथ + णिच् + शप् + तिप् = कथ् + णिच् + शप् + तिप् (अतो
लोपः) Here the blank caused by *nich* (the blank is actually a substi-
tute) is regarded sthāni, and thus prevents *vridhhi* from taking place
in the room of *a* of *k* by अत उपाध्यायः ॥

No. 51.—न पदान्तद्वित्र्यचन घरेयलोप स्वरसवर्णानुस्वारदीर्घज्ञश्चर विधिषु
(1-1-58). In the operations enumerated here, the substituted form
is not regarded sthāni.

(1) पदान्तविधिः । An operation relating to the final of a com-
plete word. Ex. कौस्तः, (which two are there?) Before *tas* suffix the
a of *as*, to be, is elided by अनसोरल्लोपः; now if the blank be sthāni,
au of *kau* is apt to be changed to *āv* by *echo*. Hence the prohibition.

(2) द्वित्र्यचन । Reduplication of a letter. Ex. दध्यन्न or दध्यन् ।
Here *i* is turned to *y* by *iko*. Considering *y* to be sthāni i. e. in
effect *i*, the reduplication of *dh* by *anachi* is debarred. Hence—

(3) घरेयविधिः — यायावर । (One who walks crookedly). The fre-
quentative *yān* suffix is added to root *ya* by नित्यम् कौटिल्ये गती; hence
यायायङ्. Again, *krit*-suffix *varach* is attached. The *a* of *yān* is
elided by अतोलोपः and then *y* by लोपः व्यर्थनि. Now if you treat the
blank of *a* to be sthāni, the long *a* of *yāyā* becomes elided by अतोलो
पद्विच । Hence—

(4) यलोपविधिः । Explained above.

(5) स्वरविधिः । In laying accents. चिकीर्ष + गयुस् = चिकीर्ष + गयुस्
(अतोलोपः). Regarding the blank of *a* to be sthāni, we cannot accent
i after *k* acutely before the *lit* (लित्) suffix गयुस् । Hence—

(6) सवर्णः । In substituting homogeneous letters. रुध् + तस् =
रुधनमध् + तस् = रुन्ध् + तस् (अनसोरल्लोपः) रुध् + तस् (नञ्चापदान्तस्य ऋलि)
= रुन्धतस् (अनुस्वारस्य ययिपरसवर्णः) । Because the elision is not sthāni.

(7) अनुस्वार — शिञ्जन्ति । Here the *a* of *śnam* is elided; considering
the elision of it to be sthāni, *n* cannot be changed to *Anusvāra*.

(8) दीर्घविधिः । Substitution of a long vowel. प्रतिदिवन् + टा = प्रतिदिवन् आ (अलोपो नः) = प्रतिदीप्ता (हलि च), Here the lack of sthāni allows the lengthening of *i* of *d*.

(9) जस् विधिः = असेद्धाम् (अद् + मिध् + मिच् + ताम्) = असेध् + blank + ताम् (भलो भनि) = आसेध् + धाम् (भवस्तयो०) = असेद्धाम् (भलां जश् भशि. The elision of *sich* is not sthāni for the purpose of changing the 1st *dh* into *d*.

(10) चरविधिः - जदत्तुः (Here *ad* to eat is changed to *ghas* by लिट्यन्यतरस्याम्) = घस् घस् लिट् (लिटि धातो०) = जघस् + अतुस् (हनादि० + कुहोश्चुः) = जघस् + अतुस् (गमहन जन०) = जकस् अतुस् (खरि च) = जदत्तुः (आदेश०). Here too the elision of *a* is not sthāni for the sake of *char* substitutes.

No. 52.—द्विवचनेऽचि (1-1-59). This is explained in various ways-

(1) द्विवचननिमित्तेऽचिजादेशः सद्विवचनकर्तव्ये स्थानिवद्भवति—The substitute in the room of a vowel on account of a following vowel, the cause of reduplication is sthāni in making the reduplication—*Palamanjari*.

(2) द्वित्वनिमित्तेऽचि परे अच आदेशो न स्याद् द्वित्वे कर्तव्ये ॥ when a vowel the cause of reduplication follows, a substitute shall not be used in the room of a preceding vowel, whilst the reduplication is yet to be made (*i. e.* the substitution may take place after the reduplication is made). *Siddhānta Kavmudī*.

No. 15.—आलोपोपधालोपणिलोपणयवायावादेशाः प्रयोजनम् । रुपाति-देशश्चायं नियतकालः ॥ The elision of long *a*, of *au* and of a penult, the substitution of *yan*, *ay*, *áy*, *ar*, *av* are the object of the rule. This is the occasion on which the blank becomes a formal substitute, *i. e.* the blank is regarded as the primitive itself. Ex. पपतुः जघतुः, निनय, निनाय &c.—*Kāśika*.

No. 53.—प्रत्ययलोपे प्रत्ययनक्षणम् (1-1-53). When a suffix is elided, it shall still continue to exercise its influence and the operations dependent upon it shall take place as if it were present.

No. 54.—न लुमताङ्गस्य (1-1-64). लुमताङ्गस्य लुप्ते त्विमित्तमङ्गकार्यं न स्यात् । The elision (of an affix) caused by the enunciation of a *luman*, *i. e.* *luk*, *slu*, *lup* exercises no influence on an Anga or inflection base.

Ex. कति जस् = कति लुक् (षड्भ्यो लुक्). The blank in place of *jas* suffix does not affect कति.

No. 55.—तस्मिन्निति निर्दिष्टे पृथस्य (1-1 67). सप्तमोनिर्देशेन विधीयमानं कार्यं वर्णान्तरेणा व्यर्थाहितस्य पृथस्य बोध्यम् ॥ The operation to be performed by the exhibition of a term in the 7th case, is intended to affect what immediately precedes that term.

Ex. इकोपगणवि । The operation enjoined by *achi* exhibited in the 7th case applies to *ik* that immediately precedes. *Ik* is appellative, meaning what ends with *ik*.

No. 56.—तस्मादित्युत्तरस्य (1-1 68). पञ्चमोनिर्देशेन क्रियमाणं कार्यं वर्णान्तरेण । व्यर्थाहितस्य परस्य ज्ञेयम् ॥ An operation directed by a term exhibited in the 5th case applies to what immediately follows it. (See No.... ..).

No. 57.—यथा संख्यमनुदेगः समानाम् (1-3-10). समसम्बन्धोविधियंथा संख्यं स्यान् ॥ When an equal number of substitutes are to be used in the room of an equal number of primitive forms, the substitution must take place *en regle*, but not *en masse*.

No. 58.—विप्रतिषेधे परं कार्यम् (1-4-2) विरोधोविप्रतिषेधः—opposition. When two rules of equal force oppose each other, the last in the order of the Ashtādhyāyī prevails.

No. 59.—पूर्वपरानित्यान्तरङ्गापवादानामुत्तरोत्तरं बलौयः । Para, *i. e.* a posterior rule is more powerful than an anterior 'Purva' rule; a Nitya (invariable) rule is more powerful than a posterior; in this way each of the following is more powerful than the preceding.

No. 60.—असिद्धं बहिरङ्गमन्तङ्गम् । A Bahuraṅga rule is regarded inefficient (*i. e.* one that does not take effect) so far as an Antaraṅga rule is concerned. बह्वपेक्षं बहिरङ्गं कार्यम् अन्त्यापेक्षमन्तरङ्गम् । An operation which expects *i. e.* depends upon many causes is called Bahuraṅga, while an operation which needs few causes is Antaraṅga.

CHAPTER III.

CONJUNCTION OF LETTERS.

सन्धियन्ते, इति सन्धिः, किं प्रत्ययः । Sandhi, as the derivation indicates is formed from the root *dhá* 'to join' to which the prefix *sam* and the affix *kī* are attached. It means 'to be joined together' or more properly the 'euphonic junction of final and initial letters in grammar'. It is worth noticing that "every sentence in Sanskrit is regarded as a euphonic chain, the links being syllables rather than words, and a break in the chain denotes the end of a sentence, commonly called a *virāma* or Stop. This Sandhi or euphonic coalition is

applied both to the final and initial letters of separate padas, or finished words in a sentence, and to the final letters of Dhátus or roots and Pratipádikas or Nominal bases when combined with terminations, and affixes to form such words." There are four kinds of Sandhi (1) Ach Sandhi, the coalition of vowels, (2) Hal Sandhi, the conjunction of consonants, (3) Visarga Sandhi, the change of Visarga to *s* or *sh*; (4) Sadi Sandhi, the change of *s* to *ra*.

In this chapter, as in the subsequent ones, practical rules applying to particular examples are presented to the readers. These rules, require for the elucidation of their sense the help of Sañña and Paribhāshā rules given above.

No. 61.—इको यणचि (6-1-77). इकः स्यान्ने यण स्यादचि संहितायां विषये । Let there be *yañ* in place of *ik*, when *ach* follows immediately (see No's 55, 12, 45, 45); सुधी + उपास्यः (God as worshipped by the sages). The present rule consists of 3 Pratyāhās. *Achi*, the cause of the change is in the 7th case, *ik* the subject of the change is in the 6th case, and *yañ*, the collection of substitutes, is in the 1st case. Now, the cause of the change is exhibited in the 7th case, hence by No. 55, the change affects what closely precedes the cause, i. e. *ik*. By No. 12, a word ending in *ik*, (i. e., *i*, *u*, *ri*, *lri*) but not *ik* only is to give way to the substitutes denoted by *yañ*. Hence *sandhi* is the recipient of the changes. Hence by No. 42, *yañ* comes in the room of the whole word *sandhi*. To remove this absurdity No. 45, directs that the final letter of a word ending with a form exhibited in the 6th case is affected by a change. Hence *yañ* takes the place of the final of *sandhi*. Now it is not known which of the 4 letters is to be substituted. In this dilemma, No. 43, gives the *flat* to use a letter bearing the closest resemblance to a primitive form in question. Hence *y* being a palatal as *i* is the likeliest substitute. Thus: सुधय् + उपास्य । Now this form gives occasion for the operation of the next rule.

No. 62 —अनचि च (8-4-47). अचः परस्य यरोद्धेयास्तो न त्यचि ॥ *Var* occurring after *ach* is optionally doubled, but not when a vowel follows. *Var* denotes all the consonants except *ha*. Hence we have सुधय् + उपास्य । This rouses to action the next rule.

No. 63 —झलो जङ्ग भङ्ग (8-4-53). Of *jhal* there is *jaś*, when *jhaś* follows. Hence the 1st *dh* is changed to *d*, dental (43) Hence we have सुदधय् + उपास्य । Again the form सुदधय् being a pada (28) the next rule applies.

No. 64.—संयोगान्तस्य लोपः (8-2-23). संयोगान्तं यत् पदं लटन्तस्य लोपः स्यात् । The final of a complete word ending in a compound consonant is elided. Hence *y* comes to be elided; but the next rule thus interposes.

No. 64*a*.—यणः प्रतिषेधो वाच्यः । Kātyāyana forbids the elision of the letters of *yaṇ* at the end of a pada. Hence no elision. सुद्युपायः । In the same way मध्वरिः (the foe of Madhu—Vishṇu) धात्रंशः (Brahmā) नाकतिः (the form of *l*).

No. 64*b* — यणो मयो द्वे वाच्ये *Yaṇ* after *may* or *may* after *yaṇ* is optionally doubled. Hence *y* too of *suddhy* is doubled. Hence we get 4 forms of सुद्युपायः, (1) one *dh* and *y*, (2) 2 *dha*'s, and *y*, (3) two *dh*'s, and 2 *y*'s, (4) 1 *dh* and two *y*'s.

No. 64*c*.—नादिन्याक्रोशे पुत्रस्य (8-4-48). The final of *putra* (a son) is not doubled, when *āṇi* 'a devourer' follows in the sense of cursing. पुत्रादिनीत्वमसि पापे, thou, damned art the devourer of thy son. In quarrelling Indian women still use a similar phrase, *pūta-katahī*. In stating a fact, the final is doubled. पुत्रादिनी सर्पिणी ॥ A female snake devouring her sons.

Vārtika (a) तत्परे च also when *putra* follows *putra* in a compound: पुत्रपुत्रादिनी त्वमसि पापे ॥ O wicked woman, thou art the devourer of thy grandson!

Vārtika (b) वाहतजग्धयोः । But the final of *putra* is optionally doubled before *hata* (killed) and *jagdha* (eaten) पुत्रजग्धो, or पुत्रजग्धो (a devourer of her own sons).

No. 64*d*.—त्रिप्रभृतिषु शाकटायनस्य (8-4-50). According to Śāktāyana, the first of the three letters forming a conjunct is not doubled: as इन्द्रः. But according to Pāṇini it is doubled, as इन्द्रः.

No. 64*e* — सर्वत्रशाकल्यस्य (8-4-51). According to Śākalya reduplication, is not permitted in the above cases. Ex. अर्कः (the sun) ब्रह्मा.

No. 64*f*.—दीर्घादाचार्याणाम् (8-4-52). According to the Great Teacher, Pāṇini, a consonant is never doubled, if it comes after a long vowel:—दात्रम् (a sickle), पात्रम् (a vessel).

No. 64*g*.—अक्षरहाभ्यां द्वे (8-4-16). अचः पराभ्याम्. रेफ हकाराभ्यां परस्य यरो द्वे वास्तः ॥ *Yar* coming after *r* and *h* after *ach* is optionally doubled.

Ex. हर्यनुभवः (communion with *Harī*, God). नह्यस्ति (There certainly exists not).

No. 64*h*—हृनायमां यमि लोपः (8-4-64). There is optionally the elision of *yam* after *hal*, when *yam* follows.

Hence आदित्या देवताऽस्य (Āditya is the god of this) is preferable to आदित्यो, &c.

No. 65.—एचोयवायावः (6-1-78). एचः क्रमादय् अय् आय् आय् एते स्युरचि ॥ *Ay, av, āy, āv* are in due order used in place of the letters of *ech*, when *ech* follows. (See No. 57).

Ex. हरे + य = हरये, (to Hari). विष्णो + य = विष्णवे (to Vishṇu).
नेत्रकः = नायकः (a leader); पात्रकः = पावकः (fire).

No. 65*a*.—वान्तोयिप्रत्यये (6-1-79). यकारादौ प्रत्यये परे ओदातोर्वा अय् एतास्तः ॥ *Av* and *āv* are duly substituted for *o* and *au*, when an affix with the initial *y*, follows.

Ex. गोयम् = गव्यम् (belonging to a cow). नौयम् = नाव्यम् (navigable). बामयः (Kauśika-Rishi).

No. 65*b*.—गोयूति कन्टस्युपसंख्यानम्. अद्यपरिमाणे च । In the Vedas or in measuring distance, *av* is the substitute of *go* (a cow) before the suffix *यूति*.

Ex. गयूतिः (a pasture, a league). आनोमित्राग्रुणाघतेर्गयूतिमुत्तमम्.

No. 65*c*.—धातोस्तच्चिन्तितस्यैव (6-1-80). When *ech* is the substitute of a verbal root on account of a suffix beginning with *y*, the *ech* is changed to *vant*, *i*, *e*, *av*, *āv*, by reason of the same.

Ex. लयम् (to be reaped); अवश्य लयम् (surely to be reaped).

No. 65*d*.—लयजयोशब्दार्थे (6-1-81). The *ekār* of the roots, क्षि to perish, and जि to conquer is irregularly changed to अय्, when the verbal suffix यत् implying practicability closely follows.

Ex. लयम् (perishable). जयम् (conquerable). But क्षेयं पापम् (detractable sin). जेयम् मनः (controllable mind). Here fitness is expressed.

No. 65*e*.—क्रयस्तदर्थे (6-1-82). The final letter of *kṛi* (to buy or sell) in the form *kre* is changed to *ay* before the suffix *yat* to express 'goods exposed for sale.' क्रयम् (goods). But क्रेयम् means 'fit to be bought'; as क्रेयं नोधान् न चास्ति क्रयम् (we have to buy rice, but there is none of it on sale).

No. 66.—एकः पूर्ववरयोः (6-1-84). Use a single substitute for the foregoing and the following forms in the rules that come after this. This is a heading-rule.

No 66a.—आदगुणः (6-1-87). अथर्षादचिपरे पूर्वपरयोरेको गुणादेशः स्यात् । *Ach* following the letter *a*; *guṇa* is singly substituted for both. (See No. 19).

Ex. उप + इन्द्रः = उपेन्द्रः (Krishna). गङ्गा + उदकम् = गङ्गादकम् (the water of the Ganges). कृष्ण + ऋद्धिः (the prosperity of Krishna) = कृष्णर्द्धिः (No 44. = *guṇa* in the room of *ri* is followed by *r* and since *r* denotes itself and *l*. (No. 4); hence *guṇa* in place of *lri* is followed by *l*). तथलकारः = तथल्कारः (thy letter *lri*).

No. 67.—लोपः शाकल्यम् (8-3-39). अथर्षापूर्वयोः पदान्तयोर्वययोर्वा लोपोऽग्रपरे ॥ According to Śākalya, *y* and *v*, preceded by *a* or *ā* at the end of a pada are optionally elided, when *as* follows.

Hence, हर + इह = हरयिह (65) = हर इह (67). (O Hari, here). विष्णो + इह = विष्णविह or विष्ण इह. Now the form *Hara iha* gives occasion for the operation of 66a; but the next rule forbids this course.

No. 68—पूर्वत्रामिद्धम् (8-2-1). सप्तदसपञ्चाध्यायी प्रतित्रिपाद्यसिद्धा-त्रिपाद्यामपि पूर्वे प्रतिपरं शास्त्रमसिद्धम् ॥ As against the 1st seven Lectures with the 1st Chapter of the 8th, the last three Chapters of the 8th Lecture are invalid (*i. e.* a rule in the last three Chapters is regarded as not to have taken effect, so far as any rule in *Sapāṭa Saptādhyāyī* is concerned), likewise a rule in the last three Chapters is invalid as against any preceding rule in the same.

Now the form *हर इह* is based on Rule 67 which is regarded as not to have taken effect, so far as Rule 66a is concerned. Hence, no *guṇa* can be used in *Hara iha*.

No. 69.—वृद्धिरेचि (6-1-88). आदेचि परेवृद्धिरेकादेशः स्यात् । *Vridhhi* is the single substitute, when *ech* follows *a*. गुणापवादः । A contradiction of No. 66a.

Ex. कृष्ण + एकत्वम् = कृष्णैकत्वम् (oneness with Krishna). गङ्गा + ओचः = गङ्गाचः (the torrent of the Ganges). देव + ऐश्वर्यम् = देवैश्वर्यम् (the divinity of a god). कृष्ण + औत्कण्ठम् = कृष्णौत्कण्ठम् (a longing after Krishna).

No. 69a.—एत्येधत्पूदसु (6-1-89). *Vridhhi*; when the verbs *eti* and *edhati* follow *a* and when the substitute *uth* follows it.

पुरस्तादपवादाश्रनन्तरान् विधीम्बाधन्तेनोत्तरान् । An *Apavāda* Rule (*i. e.* a contradictory rule of the nature of an exception) debars an

intermediate general rule by virtue of priority, but not one that comes after the general rule. Hence this *Vriiddhi* debars *एङि पररूपम्* but not. *आमाहोश्च*.

Ex. उप + इति = उपैति (he approaches). उप + एधते = उपैधते (is increases). प्रष्ट + ऊहः = प्रष्टोहः (to steers). The *v* of *vah* to carry in the form *vāh* (वहश्चणिवः) is changed to *ūh* before the case affix *śas*. एजाद्योः किम् (why beginning with *ech*, as *edhate* &c. do?) Witness उप + इतः = उपेतः (approached); मा भवान् प्रेदिधत् (let not your honor increase).

(1) अत्राट्टहिन्यामुपसंख्यानम् अत्रौहिणीसेना (an army).

(2) प्राट्टोहोदयेष्वेषु । *Vriiddhi*, where *ūh*, *ūdha* &c. follow *pra*.

Ex. प्र + ऊहः = प्रोहः (skilful; a good argument). प्रोढिः (pride). प्रेषः = sending, desiring, looking. प्रेष्यः (servant, &c). इष गतो दिव्यादिः (*ish* to go *dirādi*). इष इच्छयां तुदादिः (*ish* to desire, *tudādi*) and इष आभीक्ष्णे क्वादि (*ish* to look to, *kryādi*). All these assume the forms एवः गय्यः by the addition of *gha* and *nyat* suffixes, the former of which denotes a completed state, and the latter, the object.

(3) अते च तृतीया समासे । Also when *rite* follows an Instrumental case in a compound. सुखेन + अतः = सुखार्तः (affected by joy). But परमर्तः because *parama* is not in the Instrumental case.

(4) प्रवत्सतर कम्बलवसनार्थं दशनाम्णे । *Vriiddhi*. अणशब्दादुर्गभूमौ जले च । The word *ṛiṇ* means, a castle, land, and water. प्र + ऋणम् = प्रार्यम् (principal debt) वत्सतरार्यम् (debt of a steer). कम्बलार्यम् (debt of a blanket). ऋणार्यम् (debt contracted to pay a debt). दशार्थः, दशार्था (a country; a river).

No. 70.—उपसर्गादति धातो (6-1-91). अथर्णान्तादुपसर्गादकारादो धातो परे वृद्धिरेकादेशः स्यात् । When a verb beginning with *ṛi* follows an *Up-sarga* ending in *a*, *Vriiddhi* is the single substitute.

Ex. प्र + अर्च्छति = प्रार्च्छति (he goes on rapidly). उपार्च्छति (he goes up to).

No. 70 a.—अन्तादिवच्च (6-1-85). योऽयमेकादेशः सपूर्वस्यान्तवत् परस्यादिवत्स्यात् । This single substitute (see No. 66) is like the final of the 1st and like the initial of the 2nd. Hence *r* in *upārchhati* being considered as final of *upa*, it is liable to be changed to *Visarga* by No. 109 *infra*; but it is otherwise ordered. अन्तवद्भावेन पदान्तरेकस्य न विभर्गः । The *r* which partakes of the nature of the final and the initial both, should not be changed to *Visarga*. These rules are here applied by

Siddhāntakaumudī. To me they seem quite unnecessary and farfetched ; because *upa* can by no means be called a *pada*, hence there is not *padanta* relation discernible for applying these rules on this occasion.

No. 70*b*.—वा सुप्यापिशलेः (6-1-92) and *Vridhī* is optionally used, when a Nominal verb beginning with *ri* comes after an Upsarga ending in *a*. प्रार्थभोयति, प्रर्वभोयति (he acts like a Rishi).

No. 71.—यहि पररुपम् (6-1-94). आदुपमर्गादेडादौ धातो परेररुपमे कादेशः स्यात् । A verb beginning with *en* following an Upsarga ending in *a*, the form of the latter vowel is the single substitute for both. प्र + एजते = प्रेजते (he trembles). उप + श्रोषति = उपेपति (he sprinkles).

No. 71*a*.—शकन्धादिषु पररुपं वाच्यम् । तच्च टेः ॥ In *Śakandhu*, &c., the form of the following vowel is singly substituted in place of the *ai* of the preceding word. (See No. 20).

शक + शन्धुः = शकन्धुः (a vegetable). कर्कन्धुः (the Jujube). लाङ्गलीया (the handle of a plough). मार्तण्डः (the sun). आकतिगणोऽयम् । A list of words, the fact of a word belonging to which can only be determined by observing the forms used by classical authors.

No. 72.—ओमाढोश्च (6-1-95). The following vowel is singly substituted, when *om* (a mystic name of God) or *ān* follows the letter *a*. शिवाय + ओम् नमः = शिवायों नमः (salutation to Śiva). शिव आदिति = शिव + एहि (guna) = शिवेहि (Oh Śiva, come).

No. 73.—अकः सवर्णे दीर्घः (6-1-101). When a homogeneous vowel follows *ak*, the long homogeneous vowel is the single substitute. दैत्य + अरिः = दैत्यारिः (a foe of the demons). श्री + ईशः = श्रीशः (the Lord of Śrī, Viṣṇu). विष्णु + उदय = विष्णूदय (the rise of Viṣṇu); होतृ + लृकारः = होतृलृकारः (the letter *lr* of the officiating priest) The author of the *Manoramā* proposes to word the Sūtra, thus—आकौकिदीर्घः “when *ak* follows in due order, &c.”

Var. I.—अति सवर्णे ऋवा । When the short *ri* follows short *ri*, short *ri* is optionally used for both. होतृलृकारः or होतृकारः ।

Var. II.—अति सवर्णे लृवा । When short *lr* follows short *ri*, short *lr* is optionally the single substitute. होतृ लृकारः or होतृकारः ।

No. 74.—एङः पदान्तादति (6-1-109). पदान्तादेङोति परे पूर्वैरुपमेकादेशः स्यात् । Short *a* coming after the final *en* of a finished word, *en* is singly substituted for both. हरे + अय = हरेऽय (O Hari, go away). विष्णो + अय = विष्णोऽय.

No. 74a.—सर्वत्र विभावा गोः (6-1-122). लोके खेदे चैकान्तस्य गोरति वा प्रकृतिभावः पदान्ते । In secular and sacred writing, in both; the original form of *go*, when it is a pada ending in *en*, is retained, but optionally before the short *a*. गो + अम् = गोऽम् (a herd of cows) No. 74, or गोऽयम् पठन्तस्य किम् 'why ending in *en*?' Witness चित्रगु + अयम् = चित्रायम् (*yan*; because the word ends in short *a* by reason of being neuter in the compound). पदान्ते किम् 'why, when it is a pada, &c.' Witness गो + अः = गोः (ablative form; because here *go* is a crude form). अन्ये गोश्ववेभ्यः पशवो गोश्वः 'other than cattle and horses.'

No. 74b.—अवङ् स्फोटयनस्य (6-1-123). According to *Sphoṭayana*; *avañ* is the substitute of *go*, being a pada in its original form; when a vowel follows. The substitute is optional. गवायम् (a herd of cows). *Avañ* by No. 46 is used in place of the final of a word. (Long *a* by No. 73.). गवादनम् (echo.) गोवादनम् (vrid.) = fodder for cattle.

ख्यव्यतिभिभाषया गवाचः । (By grammatical attraction, *i. e.* an optional operation is sometimes extended to some appropriate example). गो + अचः = गवाचः (bull's eye).

No. 74c.—इन्द्रे च (6-1-124). गोरयह् स्यादिन्द्रे । Invariably the same before *Indra*. गवेन्द्रः (Krishna, Lord of cows).

अथ प्रकृति भावः । Now, Original Forms are directed to be retained.

No. 75.—सुतपयसा अचि नित्यम् (6-1-125). Prolated (No. 5) and Excepted (Nos. 29—36) vowels invariably remain constant, *i. e.* unchanged.

एहि कण्ठे ३ अत्र गोरवरति (come Krishna!!! the cow is grazing here). हरि एतो 'these two Haris.'

No. 76.—इकोऽसवर्णे शाकल्यस्य ह्रस्वश्च (6-1-127). The final *ik* of a pada is optionally retained and shortened, when a heterogeneous vowel follows.—*Śākalya*.

चक्री + अत्र = चक्रिअत्र or चक्रयत्र (Chakrī, *i. e.* the discus-armed Vishṇu here). Here by force of option, *yan* too has taken place.

पदान्ता इति किम् (why the final, &c.?) Witness गौर्वी (the two goddesses *Gaurī*). Here the option does not apply; because *Gaurī* is a crude form before the dual case affix *au* (गौ).

No. 77.—**ऋत्यकः** (6-1-128) *At* is in the same way dealt with when short *ṛi* follows. **ब्रह्म + ऋविः = ब्रह्मऋविः = ब्रह्मर्षिः** (a Brāhman sage). *Ar* Guṇa is optionally used here; (See Nos. 66 a; 44). Cp. **महर्षिः, देवर्षिः** । But **आ + ऋच्छत्** becomes **आर्च्छत्** (he was going). *Vridhhi* is used, because the prefix *ā* is not a pada. The vowel remains constant even in a compound; as **सप्त ऋषीणाम्, सप्तर्षीणाम्** (of the 7 Rishis).

No. 78.—**वाक्यस्य टेः सत उदात्तः** (8-2-82). This is a heading rule. The *ti* or the final syllable of a sentence is prolated, and acutely accented in the following.

No. 78 a.—**प्रत्यभिवादेशूढे** (8-2-83). In returning the salutation of one who is not a *śūdra*. **देवदत्तः॥हम्—भो आयुष्मानधि देवदत्त॥** (O, long live thou, Devadatta!!!). **स्त्रियां न** । But not in greeting back a female. **भो आयुष्मती भव गार्गि** (be thou of long life, O Gārgi!). **भो राजन्य विशांवेति वाच्यम्**. The word *blo*, (O), the name of a royal personage, the name of a *viśi* (an agriculturist), all these are subject to the above changes, but by option. **आयुष्मानधि भो॥** (O, be thou long-lived!!!) **आयुष्मानधीन्द्रवर्म३न्** (Indravarmāan, be thou of long life).

N. B.—The vowel is prolated, only when one's name or family name is used at the end of a sentence in greeting back.

No. 78 b.—**दूराद्धते च** (8-2-84). In calling to a person from a distance. **सक्तून् पिबदेवदत्त३** (O Devadatta, drink *saktū*).

No. 78 c.—**हे हे प्रयोगे हेहयोः** (8-2-85). *Ha* and *he* when used in calling are likewise prolated **हे३ राम, राम हे३** (Rāma, Ho!!!).

No. 78 d.—**गुरोरद्वतेऽनन्तस्याय्ये कैकस्य प्राचाम्** (8-2-86). All the long vowels of a sentence used in calling save *ṛi* are optionally and one by one prolated in the opinion of the eastern grammarians. **देवदत्त३, देवद३न्, दे३वदत्त**. Why *अद्वतः*? Because, **कण्ठ३**. Here the *ṛi* is not prolated.

No. 79.—**अमुतवदुपस्थिते** (6-1-129). A prolated vowel becomes unprolated before the non-vedic *iti*. Hence coalition takes place. **सुश्लोक३ इति, सुश्लोकेति** (Guṇa).

No. 80.—**इ३चाक्रवर्मणस्य** (6-1-130). The prolated *i* (according to Chākravarmāna), becomes unprolated before a vowel. The expression, "according to Chākravarmāna" denotes optionality. **चिनुही३ इति** or **चिनुहीति** (73). "Construct an altar,—do this."

इति हेतुप्रकरण प्रकाशादि समाप्तिषु—*Amarkosh* The word *iti* denotes (1) a logical reason, (2) kind or detail, (3) celebrity, (4) quotation, end or *etcetra*.

रामो हंतीति रावणः पलायते (Rāma attacks and Rāvana flees).
इति पाणिनिः The word Pāṇini is celebrated in the world. इत्युक्त्वा
(having said so).

No. 81.—मय उज्जो वो वा (8-3-33). *V* is optionally the substitute of *u* coming after *may* and before *ach*.

किमु उक्तम् or किमुक्तम् (what did you say?).

No. 82.—अणो ऽप्रगृह्यमानुनासिकः (8-4-57). A nasal vowel is optionally the substitute of the variable *an*, when a pause follows.

Hence दधि or दधिँ (card).

No. 83.—अव्यक्तानुकरणस्यात इतो (6-1-98). When *iti* follows an imitative sound ending with *at*, the latter vowel is singly substituted.

पटत् + इति = पटिति (the sound *paṭ*—&c.). Here the following *i* is singly used for the *ti* of the preceding word and itself. एकाचो न.॥
इदिति । But not in the case of a monovocal sound.

No. 83 a.—तस्य परमाभेदितम् (8-1-2). The 2nd of a reduplicated sound is called *āmredita*.

No. 84.—नाभेदितस्यान्यस्य तु वा (6-1-93). The Rule 83 does not apply to an *āmredita*; but the latter form is optionally substituted both for itself and the final *ta* of the preceding word. पटत् पटत् इति पटत् पटिति or पटत्वटिति (No. 87.)

CHAPTER IV.

HAL SANDHI OR THE CONJUNCTION OF CONSONANTS.

No. 85.—स्तोः षुना षुः (8-4-40). सकारतश्चर्गयोः शकारचर्गयोः योगे शकारचर्गो स्तः । Of *śakār* and *tu* (i. e. *ta tha*, &c.) coming in contact with *śakāra* and *chu* (i. e. *cha*, *chha*, &c.) there are *śakāra* and *chu*. In other words *s* is changed to *ś* and *tu* to *chu*.

रामस् + शेते = रामश्चेते 'Rāma sleeps.' रामस् + चिनेति = रामश्चिनेति 'Rāma gathers' सत् + चित् = सच्चित् 'Pure intelligence.' शार्ङ्गिन् + जय = शार्ङ्गिञ्जय 'Vishṇu, be thou victorious.'

No. 85 a.—शात् (8-4-44). शात् परस्योक्तं न । What is said, does not apply, when a dental comes after *śakāra*. विश्वः = विश्वनः (lustre). प्रश्नः (a question).

No. 86.—ष्टुना ष्टुः (8-4-41). स्तोः ष्टुना योगे ष्टुः । Of *s* and *tu*, there are *sh* and *ṭu*, when they come in contact, with *sh* and *ṭu*.

Ex. रामस् + षष्ठः = रामषष्ठः 'Rāma, the 6th.' रामस् + टीकते = रामटीकते 'Rāma goes.' पेष्टा = पेष्टा 'a grinder.' तद् + टीका = तटीका (92) 'a comment on that.' चक्रिन् + ढाकसे = चक्रिणढाकसे 'O Vishnu, thou goest.'

No. 86 a.—न षटान्ताट्टोरनाम् (8-4-42). But not when *tu* being final in a pada, precedes, *nām* being excepted.

Ex. षट् सन्तः 'six good.' षड्ते = षदते (92). षटान्तात् किम् 'why final'? ईदृते = ईदृष्टे 'he praises.' Here the change takes place. टोः किम् 'why *tu*'? सर्पिष्टमम् 'best butter.' Because *sh* does not come within the exception.

No. 86 b.—अनासृवतिनगरीयामिति वाच्यम् । The cerebral change is stated of *nām*, *navati* and *nagarī*. षड्नाम = षण्णाम् 'of six.' षण्णवतिः 'ninety six.' षण्णवत्यः six cities (*d-n*; No. 88.).

No. 86 c.—तोः षि (8-4-93). No cerebral change, when *sh* follows *tu*. सवष्टः 'being the sixth.'

No. 87.—भलां जशान्ते (8-2-39). षटान्ते भलां जशः स्युः । At the end of a pada, *jhal* is changed to *jaś*. वागीशः (वाक् ईशः) 'Lord of Speech.'

No. 88.—यरोऽनुनासिकोऽनुनासिको वा (8-4-45). यरः षटान्तस्य । Of *yar*, final in a pada, there is optionally a nasal when a nasal follows.

एतद्मुरारिः or एतन्मुरारिः 'that Vishnu.' प्रत्यये भाषायां नित्यम् । Invariably before a nasal suffix in secular language. तत् + मात्रम् = तन्मात्रम् 'merely that.' चित् + मयम् = चिन्मयम् 'intellectual.'

No. 89.—तेर्लि (8-4-60) परसवर्णः । When *l* follows *tu*, a letter homogeneous with *l* is used for *tu*. (See No. 10).

Ex. तत् + लयः = तल्लयः 'its destruction.' विद्वान् + लिखति = विद्वालं लिखति 'the learned man writes.'

No. 90.—उठः स्यात्तम्भोः पूर्वस्य (8-4-61). When *sthá* and *stambha* come after *ud*, a letter homogeneous with the prior (*s. c. d*) is used of *sthá* and *stambha*. (See Nos. 56, 47).

सस्थानेन द्वितीयाः । Hence *tha* is used for *s*, उदयथानम्.

No. 91.—भरो भरि सवर्णौ (8-4-65). *Jhar* coming after *hal* and before *jhar* is optionally elided. Hence उदयथानम्.

No. 92.—खरि च (8-4-55). खरि परे भलां चरः स्युः । Use *char* in the room of *jhal* before *khar*. Hence, उत्थानम् 'uprising.' Like-

wise उत्तम्भनम् 'upholding.' *N. B.*—It should be remembered that as laid down by No. 68, 'खरिच' does not recognise the existence of No. 91, nor that of No. 90. Hence, it operates 1st; then No. 90 and lastly No. 91. The next thing worth noting is that the optional form of the word is उत्थयानम् where the 1st *th* can not be altered to *t* by 'खरिच' which does not admit its existence. उत्पाता 'an up-riser'; उत्पातुम् 'to rise up.' उत्पातयम् 'let one rise up.'

No. 93.—अयो होन्यतरम्याम् (8-4-62). अयः परस्य हस्य वा पूर्वसवर्णः । *H* coming after *jhay* is changed optionally to what is homogeneous with the prior.

(हकारेण चतुर्थाः). वाग् + हरिः = वाग्हरिः 'a lion in discourse' or वाग्हरिः । वाग्हरसति 'Sarasvati, the goddess of speech, laughs' = वाग्-घसति ॥ श्वलीङ् हसति or ठसति 'the dog-licker laughs.'

No. 94.—शश्छोऽटि (8-4-63). अयः परस्य शस्य षो चाऽटि. In the room of *i* coming after *jhay*, there is optionally *chh*, when *aṭ* follows.

तदृशिवः optionally becomes तदृक्षिवः then by Nos. 85 and 92, becomes तच्छिवः । The other form is तच्चशिवः (85—92). कृत्यममीति वाच्यम् । Not only *at*, but also *am* coming after causes the change. तच्छोकेन 'by that couplet' where the *t* after *i* is of *am* group.

No. 95.—मोऽनुस्वारः (8-3-23). मान्तस्य पदस्यानुस्वारो हलि । Anusvāra is the substitute of (the final *m* of) a pada ending with *m* before a consonant. (बलोऽन्यस्य). हरिस्त्वन्दे = हरिं वन्दे 'I salute Hari.'

No. 96.—नश्चापदान्तस्य ऋनि (8-3-24). नस्य मस्य चापदान्तस्य ऋत्यनुस्वारः स्यात् । The *n* and *m*, being not final in a pada are changed to Anusvāra when *jhāl* follows.

यशान् सि = यशांसि 'glories.' आक्रम्यते 'he will subdue.'

No. 97.—अनुस्वारस्य ययि परसवर्णः (8-4-58). When *yay* follows, change Anusvāra to a letter homogeneous with *yay*.

शान्तः = शान्तः 'quiet.' कुपिठतः 'blunted.' गुम्फितः 'strung together.'

No. 98.—वा पदञ्चतस्य (8-4-59). But the change is optional in the case of Anusvāra final in a pada. Hence त्वं करोषि or त्वङ्करोषि 'thou doest.'

No. 99.—मो राज्ञि समः क्वो (8-3-25). The *m* of *sam* is changed to *m* only, when *raḍ* ending in the affix *kvip* follows: सवाद् 'a great king.' But संयत् 'checking.' किंराद् 'a little king.'

No. 99 a.—ह मपरे वा (8-3 26) When *h* followed by *m* comes after *m*, let *m* be optionally changed to *m*. किम् हलयति or किं हलयति 'what does he cause to shake!'

यवनपरे यवला वा । *M* is optionally changed to *y*, *v*, *l*, when, *y*, *v*, *l*, come after *h*, the succeeding letter. किं य ह्यः 'what about yesterday?' किं ह्यः । किं ह्यनयति or किं ह्यनयति 'what does he cause to shake?' किं ह्यदयति 'what gladdens?' • this is the sign of nasality.

No. 100.—नपरे नः (8-3 27). The preceding *m* is optionally changed to *n*, when *h* followed by the letter *n*, comes after.

किम् हुते किं हुते (95) or किन् हुते 'what withholds!'

No. 101.—इयोः कुक् टुक् शरि (8-3-28). *Kuk* and *tuk* are optionally the augments of *h* and *n*, when *śar* follows. (See Nos 57, 39).

प्राङ् षष्ठः or षष्ठः (first, sixth). सुगण षष्ठः or सुगणद षष्ठः (the 6th good reckoner). चषोद्वितीयाः शरिषेःकार सादेरिति वाच्यम् । According to *Paushkarsādi* Grammarian, the 2nd letters are used in place of *chay*. Hence प्राङ् षष्ठः, सुगणद षष्ठः ।

No. 102.—डःसि धुद् (8-3-29). *Dhuṭ* is optionally the augment of the dental *s* coming after the cerebral *ḍ*.

यद् सन्तः = यदसन्तः or यद्धु सन्तः which becomes यदसन्तः by No. 92. The *ṭ* of *dhuṭ* is elided by Nos. 2 and 2a, and *u* by Nos. 4 and 2a.

No. 103.—नश्च (8-3-30). It is likewise the optional augment of *s* coming after *n*. सन् सः or सन्त् सः (he being).

No. 104.—शितुक् (8-3-31). *Tuk* is optionally the augment of *n* final in a pada, when *ś* follows.

सन् शम्भुः = सञ् शम्भुः (85). (With *tuk*). सन्त्शम्भुः = सन्त्शम्भुः (94) = सञ् शम्भुः (85) When the palatal *ś* is not changed to *chha*, we have सञ् शम्भुः (85) and when *ch* is elided by 91, we have सञ् शम्भुः । Hence there are 4 forms. •

No. 105.—हमो ह्स्वाटचि हसुण नित्यम् (8-3-32). *Namut* is invariably the augment of the vowel that follows a pada ending with *hām* preceded by a short vowel. प्रत्यङ् + आत्मा = प्रत्यङ्हात्मा (soul evidently existent). सुगण + ईशः = सुगणेशः (Lord of good reckoners). सन् + अच्युतः = सच्युतः (the existing Vishnu).

No. 106.—समः सुटि (8-3-5). समोः सुटि । *Ru* is the substitute of *sam* (a particle), when *sut* augment follows.

Ex. सम् + सुट् + कर्ता = सट् + सुट् + कर्ता । By No. 45 *m* is changed to *ru* of which the *u* is elided by No. 4 and 2a. Hence सर्स् कर्ता. The *ṣ* and *u* are likewise elided by (2, 2a and 4).

No. 107.—अत्रानुनासिकः पूर्वस्य तु वा (8-3-2). Here where *ru* is substituted, the nasal form is optionally the substitute of what precedes *ru*. Hence सर् in 106 becomes सँ.

No. 108 —अनुनासिकात्परोऽनुस्वारः (8-3-2). When the nasal form is not used (by reason of the optionality of the case) Anusvāra is the augment after what precedes *ru*. Hence we have सँ again.

No. 109.—खरयसानयोस्सिर्जनोयः (8-3-15). *Visarga* is the substitute of *r* final in a pada, when *khar* follows, or a pause. Hence, *r* in the above example is changed to silent *h*. Again, this *Visarga* is apt to be changed to *s* by 120, or to be retained as *Visarga* by 122. To settle these differences, *Varikukāra* says सम्पुङ्गानां सो वक्तव्यः । *S* is the invariable substitute of *sam*, *pum* and *kān* (i. e. of *Visarga* by 120). Thus सँस्कृता, संस्कृता, 'one who completes.' This word assumes 108 different forms by the application of other rules.

No. 110.—एम् खय्यम् परे (8-3-6). *Ru* is the substitute of *pum*, when *khar* followed by *am* comes after it.

पुँस्कोकिलः, पुंस्कोकिलः 'a male cuckoo'. पुँस्युत्र or पुंस्युत्र 'a male child.'

No. 111.—नञ्छय्यप्रशान् (8-3-7). अम् परे छवि नान्तस्य पठस्य ऋः । *Ru* is the substitute of a pada ending in *n*; but not of *praśān*, when *chhav* coming before *am*, follows it. By Maxim. 45, *ru* takes the place of the final *n*.

शाङ्गिन्क्षिन्धि = शाङ्गिंश्छिन्धि or शाङ्गिंश्छिन्धि 'O Vishnu, cut.' Here, 1st *n* is changed to *ru*; then the *r* to *Visarga* by 109; then *Visarga* to *s* by 120; and finally *s* to *ṣ* palatal by 85. In the transition from *n* to *ru*, the vowel preceding *n* was modified into a nasal, or was augmented by Anusvāra. चक्षिन् + त्रायस्य = चक्षिंस्त्रायस्य, चक्षिंस्त्रायस्य 'O discuss-armed! preserve.' Why 'not of *praśān*?' Witness प्रशान् तनोति, the quiet man extends. Why "of a pada?" Witness हन्ति 'he kills.' Here *han* is not a pada.

No. 112.— नृन्पे (8-3-10). नृनित्यस्य रुवापे . Of *urin*, there is optionally the substitute *ru*, when the letter *p* follows. Hence, नृन्पे पाहि or नृन्पाहि . Again, the next rule applies.

No. 113.— $\text{कुष्याः} \asymp \text{क} \asymp \text{पाच}$ (8-3-37). *Jihvámúliya* and *Upadhmaniya* are optionally the substitutes of *Visarga* coming before *ku* or *pu* class. The word *cha* denotes the optionality of *Visarga*. The *ru* of 112 is changed to *Visarga* by 109; and the *Visarga* is again exhibited in the form of *Jihvámúliya* and *Upadhmaniya*, or retains its own form. Thus, $\text{नृन्पे} \asymp \text{पाहि}$, नृन्पाहि , नृन्पाहि , नृन्पाहि , नृन्पाहि (preserve thou 'men). $\text{क} \asymp \text{कराति}$, कः करति 'who does.' This rule is the contradiction of विसर्जनीयस्य सः , but not of शर्परिविसर्जनीयः . येन नाप्राप्ते यो विधिराभ्यते स तस्य बाधको भवति । A contradictory rule begun in the face of the operation of another rule debars that rule, but not that which follows the contradicted.

No. 114.— कानामेदिते (8-3-32). The *n* of *kán* is changed to *ru* before the *ánreḍita* of it. (See 83a.)

Hence, $\text{कान् कान्} = \text{कौस्कान्}$ or कांस्कान् (सम्पुका०) (to whom, to whom)?

No. 115.— कस्कादिषु च (8-3-48). But the *Visarga* of *kaskúdi*, set is changed to the cerebral *śh*, when *in* precedes, and to the dental, when it does not. This is an *Apavāda* of No. 113. कस्कः 'who, who?' कुतस्तुतः 'wherefore, where,' सर्पिष्कुण्डिका 'a pitcher for *ghee*' धनुष्कपातम् (the cranium-like part of a bow or the bow and skull of Śiva). आकृति गणोऽयम् .

No. 116.— संहितायाम् (6-1-72). 'हे च (6-1-73). 'ह्रस्वस्य हे परे तु गगमः स्यात् संहितायाम् । *Tuk* is the augment of a short vowel, when *chha* follows it. (See No. 39).

$\text{शिवकाया} = \text{शिवच्छाया}$ (the shadow of Śiva) apply Nos. 87, 85, 92. स्वच्छाया (one's own shadow).

No. 117.— आह्रमाहोश्च (6-1-74). *Tuk* is also the augment of *án* and *mán* coming before *chha*. आच्छादयति 'he covers.' माच्छिदत् 'may he not cut.'

No. 118.— दीर्घात् (6-1-75). *Tuk*, the augment of a long vowel too before *chha*. चेच्छिद्यते 'it is cut again and again.'

No. 119.— पदान्ताद् वा (6-1-76). *Tuk* is optionally the augment of a long vowel being last in a pada, when *chha* follows. लक्ष्मीकाया 'the shadow of fortune;' लक्ष्मीहाया .

CHAPTER V.

VISARGA SANDHI OR THE CHANGES OF VISARGA.

No. 120.—**विसर्जनीयस्य सः** (8-4-34). In the room of *Visarga*, *s* is used, when a hard consonant of the *khār* group follows

विष्णुः त्राता = विष्णुस्त्राता 'Vishnu, the preserver.'

No. 121.—**शर्परे विसर्जनीयः** (8-3-35). When *khār* coming before *śar*, follows *Visarga*, *Visarga* is the substitute of *Visarga*, i. e. it is retained. **कः त्सरः** 'what reptile or what handle of a sword?'

No. 122.—**वा हरि** (8-3-36). When *śar* follows, *Visarga* is optionally retained. **हरिः श्येते** or **हरिश्येते** (85) Hari sleeps.

Vārtika. **खर् परे हरि वा विसर्गलोपो वक्तव्यः ।** *Visarga* is optionally elided, when *śar* with *khār*, coming after it, follows.

रामस्थाता 'Rāma, the stationary or the preserver.' **हरिस्फुरति** 'Hari shines or trembles.' The alternative forms are **रामः स्थाता**, **रामस्थाता**, **हरिः स्फुरति**, &c.

No. 123.—**सो पदादौ** (8-3-38). **विसर्जनीयस्य सः स्यादपदाद्योः कुष्योः परयोः ।** *Visarga* is changed to the dental *s* before *ku* and *pu* (letters of these classes), when these begin what is not a pada.

Vārtika. **पाशकल्पककाम्येष्टिति वाच्यम् ।** It should be stated that the rule takes effect, when *pāśa*, &c. follows. **वाच्येपाशप्** (5-3-47). *Pāśa* denotes contempt or deterioration : as **पयस्याशम्** 'bad milk.'

ईषदसमाप्ता कल्पद्वेष्यदेशीयरः । These three *kalpa*, &c. denote a slight imperfection. **यशस्कल्पम्** 'something inferior to glory.' **क, अज्ञाते कुत्सिते वा इवे** 'ka in the sense of unknown, contemptible, or like.' **यशस्कम्** 'something like glory.' These three are *Tuddhit* suffixes, while *kamyach* is verbal, and denotes 'to desire for one's own sake.'

यशस्काम्यति 'he desires glory for his own sake.'

Vārtika (2) अनव्ययस्य । An indeclinable is excepted from the operation of this rule.

प्रातः कल्पम् 'a little before the dawn of morning.'

Vārtika (3) काम्येरेरेवेति वाच्यम् । In the case of *kamyach* the *Visarga* of *ru* only is changed to *s*. Hence not here. **मीः काम्यति** 'the goddess of speech desires.'

No. 124.—**ङ्गः घः** (8-3-39). Coming after *in* and before *ku* and *pu* class-letters, with the limitation of No. 123, *Visarga* is changed to the cerebral *śh*.

Ex. सर्पिष्याशम् 'deteriorated *ghī*.' सर्पिष्कन्यम् 'something like *ghī*.' सर्पिष्कम् सर्पिष्काम्यति, &c. 27363

No. 125.—**नमस्युरसोर्गत्याः** (8-3-40). Dental *s* is the substitute of the *Visarga* of *namas* and *pūras*, called *gati*, when *ku* and *pu* follow. (See No. 25a).

Namas 'salutation' is optionally *gati*, when prefixed to *kriñe* 'to do,' because it belongs to *sāksāt* set of words, which are optionally named *ga'i* (साक्षात्प्रभृतीनि च, 1-4-74). Thus नमः करोति or नमस्करोति 'he salutes.' *Puras* is always *gati*, पुरस्करोति 'he leads, respects, &c.'

No. 126.—**इदुदुपथस्य चाऽप्रत्ययस्य** (8-3-41). *śh* is the substitute of a *Visarga* that is not a modified form of a suffix and that belongs to a word with the penultimate *i* or *u* (both being short), when *ku* or *pu* follows.

निष्पत्यूहम् (without an obstacle). आविष्कृतम् 'published.' दुष्कृतम् (badly done). दुष्पीतम् 'hardly drunk.' प्रादुष्कृतम् 'made visible.' चतुष्कपालम् 'a set of 4 cups.' Why 'that...a suffix'? Because अग्निः करोति 'fire makes,' the *Visarga* is the nom. sing. suffix (*su*).

Vár.—**पुम्मुहुषोः प्रति०** 'pum and muhus are excepted.'

Ex. मुहुः कामा 'desiring again and again.' पुंस्कामा 'a woman wishing for a lover.' N. B.—The *shatva* substitute can not be used in the example, मातुः कृपा 'kindness of mother'; because all such forms except भातुष्यन् are excluded from the *Kaskadi* list.

No. 127.—**तिरसोन्यतरस्याम्** (8-3-42). *S* is optionally the substitute of *tiras* before *ku* or *pu*. तिरः कर्ता or तिरस्कर्ता 'one who contemns, or conceals.'

No. 128.—**द्विस्त्रिचतुरिति क्त्यायें** (8-3-43). *śh* (cerebral) is the optional substitute of *dvīs* (twice), *tris* (thrice) and *chatur* (four times) in the sense of the *Kritvasuch* suffix, when *ku* or *pu* follows. This Sūtra has been made the subject of great discussion as regards the use of *chatur*. द्विः करोति or द्विष्करोति 'he makes twice.' Likewise त्रिः करोति, &c.

No. 129.—इसोः सामर्थ्यं (8-3-44). *Sh* (cerebral) is the optional substitute of the *Visarga* of words ending in *is* or *us*, when ability is expressed.

Ex. सर्पिष्करोति 'he makes *ghi*.' धनुष्करोति 'he makes a bow.' सामर्थ्यं किम् 'why to denote ability.' Witness, तिष्ठतु सर्पिः, पिबत्वमुदकम् 'let *ghi* remain, drink thou water.'

No. 130.—नित्यं समासेऽनुत्तरपदस्यस्य (8-3-45). *Sh* is invariably the substitute of the *Visarga* of what ends with *is* or *us*, when *ku* or *pu* follows; provided that the *Visarga* does not occur in a subsequent pada of a compound

सर्पिष्कुण्डिका 'a pitcher for *ghee*' धनुष्कपालम् । Why "अनुत्तरपदस्यस्य?" Witness, परम सर्पिः कुण्डिका 'a large pitcher of *ghee*.'

No. 131.—अतः कक्रमिकंसकुम्भपात्रकृशाकर्णोष् न व्ययस्य (8-3-46). Dental *s* is always the substitute of *Visarga* coming after the short *ā*, when *karoti*, &c. follow; provided that the *Visarga* does not occur in a subsequent pada of a compound, nor in an indeclinable.

Ex. अयस्कारः 'a blacksmith.' अयस्कामः 'one who desires iron.' अयस्कंसः 'an iron goblet.' अयस्कुम्भ 'an iron jar.' अयस्पात्रम् 'an iron pot.' अयस्कृशा 'a rope partly of iron, and partly of Kuśā grass.' अयस्कर्ण 'Fem. what has iron ears.' अतः किम् "why after the short *ā*?" गीः कार 'a speech maker.' अनव्ययस्य किम्? स्वः कामः "who desires Svar or Heaven."

No. 132.—अधः शिरसि पदे (8-3-47). Of the *Visarga* of these two *s* is the substitute, when the word pada follows.

अधस्यदम् 'under foot.' शिरस्यदम् 'with feet pointing upwards; head and foot.'

No. 133.—ससजुषो ङः (8-2-66). पदान्तस्य सस्य सजुषश्च ङः स्यात् '*Ru* is the substitute of *s* final in a pada, and of *sajush*.'

जश्चापवादः 'a contradiction of No. 87.'

No. 134.—अतो रोरमुतादमुते (6-1-113). अणुतादतः परस्परोरङः स्यात् दमुतेति । *U* is the substitute of *ru* coming after an unproluted *at*, and before the same. This is an Apvāda of *bho*, *bhago*, &c.

Ex. शिवस् (*s = sup*) अर्च्यः = शिवर्च्यः = शिव + उअर्च्यः = शिवोअर्च्यः (*guṇa*) = शिवोऽर्च्यः (No. 74) = Śiva to be worshipped.

No. 135.—हृशि च (6-1-114). The same, when *has* (a soft consonant) follows. शिवर् + वन्द्यः = शिवोवन्द्यः (Śiva to be worshipped).

No. 136.—भोभगोअघोअपूर्वस्य योऽशि (8-3-17). *Y* is the substitute of *ru*, preceded by *bho*, *bhago*, &c., when *as* follows. देवास् इह = देवा इह = देवा इह = देवा इह or देवा इह (67). भोभगोस् &c. are interjections of irregular formation ending in *s*. तेषां रोषत्ये कृते । When *y* has been substituted for the *ru* of them, the next rule applies.

No. 137.—व्योलंघुपपदतरः शाकटायनस्य (8-3-18). According to Śā. *koṭāyana*, the final *v* or *y* of a *pada* is changed to slightly articulated *v* or *y*, when *as* follows. (But according to Śā. *katya* they are elided, No. 67).

No. 138.—ओतो गार्ग्यस्य (8-3-20). The final *y* of a *pada* coming after *a*, and not being slightly articulated is always dropped. (This is said in deference to the opinion of *Gārgya*. भोअच्युत 'O God.' लघुपपदपदे 'when it is slightly articulated,' भोअच्युत.

No. 139.—उजि च पदे (8-3-21). The final *v* and *y* of a *pada*, coming after the letter *a*, is elided, when *uṇ* in the capacity of a *pada* follows. उ is used in these senses. (1) रुषोक्तौ, (angry speech). अनुकम्पायाम् 'compassion.' नियोगे appointing to some office. सम्बन्धे 'relation' and पदपूर्णे 'to complete a verse.'

स उ एकाग्रि । Here the final *y* of *sah* reduced to the form *say* is elided before *uṇ*. But तन्वयुतम् 'woven in a loom.' Because *utam* is past part. of वञ्.

No. 140.—हलि सर्वेषाम् (8-3-22). भोभगोअघोअपूर्वस्य यस्य लोपः स्यादलि । Let *y* coming after *bho*, *bhago*, *agho*, and the letter *a*, be elided before a consonant in the opinion of all. भो देवाः 'O Gods.' भगो नमस्ते 'O salutation to thee.' अघो याहि 'O! go.'

No. 141.—रोऽसुपि (8-2-69). अहो रेफादेशो न तु सुपि । रोऽपवादः ॥ *R* is the substitute of the word *ahan*, but not when *ahan* is followed by a case-affix.

अहन् + अहः = अहरहः 'day by day.' अहन् गयः 'a class of days.' असुपि किम् अहोभ्याम् 'by two days.' Here *ahan* is followed by the case affix *bhyām*.

No. 142.—रो रि (8-3-14). *R*, when followed by *r*, is elided.

No. 143 — **द्वलोपे पूर्वस्य दीर्घाणः** (6-3-111). When *dha* or *r* causing elision of a preceding *dha* or *r*, follows, *an* (preceding the elision) is lengthened. Hence, पुनर् रमेत = पुना रमेत 'he sports again.' हरिर् + रम्यः = हरीरम्यः 'Hari is glorious.'

शम्भुराजते 'Śiva is resplendent.' अणः किम् 'why an?' Witness वृद्धः 'destroyed.' वृद्धः 'raised.'

मनस् रथ इत्यत्र कृते ह्रिञ् चेत्युत्प्ले रोरीति लोपे च प्राप्ते । Here No. 135 directs the substitution of *u* for the *ru* which takes the place of the final of *manas* by 133, and No. 142 pleads for the elision of *ru*, i. e. *r*. At this juncture Paribhāṣhā No. 58 decides that a subsequent rule in the order of the Aṣṭādhyāyī shall take effect. Hence, since No. 142 is the 14th aphorism of Chapter 3, Lecture 8 and No. 135 is the 114th aphorism of Chapter 1, Lecture 6, No. 142 should take effect. But No. 68 which divides Aṣṭādhyāyī into two portions, the former and the latter, declares that a rule in the latter shall have no existence in the eye of one occurring in the former. Hence No. 135 in utter oblivion of No. 142, substitutes *u*. Thus we get मनोरथः (*gūṇa*). *Manōratha* means 'a cherished wish.'

No. 144.—**एतत्तदोः सुलोपोऽङ्कोरनञ् समासे हलि** (6-1-132). The *su* (a case-affix) of the pronominals, *etad* and *tad* is elided before a consonant; provided that they do not contain the augment *k*, nor form part of a compound marked by the privative particle *na*.

Ex. एषः विष्णुः that Viṣṇu = एषविष्णुः (*eshah* Nom. Sin. of *etad*). स शम्भः (that Śiva). अकोः किम् 'why without the augment *k*.' Witness एषको रुद्रः 'that Śiva.' अनञ् समासे किम्? Witness असविश्वः 'not that Śiva.' Because the compound is of negative force, we should make use of No. 85. हलि किम् 'why before a consonant?' एवोऽत्र 'he being here.' (Nos. 133, 134 and 74).

No. 144a.—**सोऽपि लोपे चेत् पादपूरणम्** (6-1-134). The *su* of *sas* is elided, before a vowel provided that the elision alone serves to complete the verse. सैष दाशरथी रामः 'that Rāma, the son of *Dāsaratha*.'

CHAPTER VI.

DECLENSION OF NOUNS AND PRONOUNS.

(Preliminary remarks and Definitions).

Should one ask, 'how many kinds of nouns are there in Sanskrit, it would be answered thus:—नाम च धातुजमाह व्याकरणे निरुक्ते शक्यं च तोकम् ॥ नेगमकङ्कि भवंहि सुसाधु ॥ महा० अ० ३ । पा० सू० १ ।

In *Nirukta*, one of the six *Vedāṅgas* composed by *Yāska*, every noun is said to be formed from a verb, in Grammar, the son of *Śākaṭya* i. e. *Śākaṭyāna* calls nouns as derivations from verbs; but in *Nigama*, they are most appropriately termed *rudhi*, conventional too. Hence nouns are divided into two great classes. *Yaugika* and *Yoga-rudhi*, so far as their etymology is concerned; and into 3 classes; when words of popular acceptance are also taken into account. Nouns are called *Yaugika* when they retain their etymological significance i. e. when both the stem and the suffix carry their proper sense. *Yoga-rudhis* are those, which possess their etymological sense and have a secondary meaning too. *Rudhis* are those which have lost their etymological import and bear a conventional sense only.

Examples of *Yaugika* words—कर्ता (क + कृ) = doer. हर्ता (हृ + हृच्) = usurper. दाता = giver.

Examples of *Yoga-rudhi*—पद्मजः (पद्मेजातः) a lotus; सहोदर 'a brother.' दामोदरः &c. Cp the English word Parasol,

Examples of *Rudhi*—खट्वा 'a bed.' माना 'a garland, &c.'

In Sanskrit nouns are inflected by adding to the end of the crude form. Sanskrit uses inflections to distinguish—(1) Three Numbers: the Singular, the Dual and the Plural. (2) Six or seven Cases: Nominative, Accusative, &c. (3) Three Genders: Masculine, Feminine, Neuter. Nouns are either Substantive or Adjective. Substantives have inflections of number and case, but are chiefly each of one gender only. Adjectives have inflections of number, case and gender.

No. 145.—अर्थवदधातुरप्रत्ययः प्रातिपदिकम् (1-2-45). Any significant form of word, not being a verbal root, an affix, or what ends with an affix, is called *Prātipadikā*, i. e. a crude form of word.

अभिधेयधनार्थशब्द इति । The literal power, or sense of a word is called *artha*. तच्चाभिधेयं चतुर्धा, जातिगुणक्रिया द्रव्यभेदेन । It is of 4 kinds, the power of expressing a genus, quality, action and substance; as, गोः 'a cow,' शुक्रः 'white,' पाचकः 'a cooker,' हित्यः 'a wooden elephant.'

No. 146.—कृत्तद्धितसमासाश्च (1-2-46). And what ends with *kṛit* and *taddhit* suffixes; and compounds, are named *crude forms*. पूर्वसूत्रेण सिद्धे समासग्रहणं नियमार्थम् । A compound is recognised by the preceding rule as a crude form, hence the citation of it in this rule determines that a compound, but not a sentence should be called a *crude form*.

No 147.—सुपः (1-4-103). सुपस्त्रीणि त्रीणिवचनान्येकत्रय एकवचन द्विवचन बहुवचन संज्ञानि स्युः। The *sup* affixes have three dictions, i. e. speak of 3 numbers; hence the three dictions in each successive set of three are severally named, Singular, Dual and Plural. It may be asked what these *sup* suffixes signify. The answer is सुपां कर्मादयोऽर्थाः संख्याच्चैव तथातिङ्गाम्—The *Mahābhāṣya*. The *sup* suffixes denote the object, the subject, &c., and number too, as the *tiñ* verbal suffixes do. Hence the *sup* suffixes express the different case-relations and are marked by number in addition. They are 21 in all, and are arranged in 7 sets, each set constituting a triad of 3 affixes.

No. 148.—विभक्तिश्च (1-4-104). Let the *sup* suffixes as well as the *tiñ*, be named *vibhakti*.

No. 148 a.—स्वाजसमोदकृष्टाभ्यामिहस्तेभ्याम्यसङ्क्षिप्तभ्याम्यसङ्क्षेप्तोसाम्भ्याम्यसु (4-1-2). The case-affixes, with their meanings are as follows. The indicatory letters are bracketed after the affixes to which they belong.

	Singular.	Dual.	Plural.
1st.	सु (उ No. 4)	ओ	जस् (ज्—149) Doer.
2nd.	अम्	ओद् (द—2)	शस् (श्—151) Object.
3rd.	टा (द—149)	भ्याम्	मिस् Instrument, by.
4th.	डे (ङ—151)	भ्याम्	भ्यस् Dative, to.
5th.	ङसि (ङ—ङ)	भ्याम्	भ्यस् Ablation, from.
6th.	ङस् (ङ)	ओस्	आम् Possession, of.
7th.	ङि (ङ)	ओस्	सुप् (प्—2) Location, in.

N. B.—The eighth case is simply a repetition of the 1st, because the Nom. of address is nothing else than the True Nominative. In Sanskrit there are, strictly speaking, 6 cases, if the word case be taken as the equivalent of *kāraka* (करोतीति कारकः) which means 'one who does something'. The Possessive is not regarded a case, because it expresses the relation of *ownership*, i. e., the relation of one noun with another, while the Sanskrit word *kāraka* shows the relation of a noun and a verb.

No. 148 b.—ह्याप्प्रातिपदिकात् (4-1-1). After a word ending with the Feminine terminations *ūp* and *āp* and after a crude form.

No. 148 c.—प्रत्ययः (3-1-1) (let) an affix.

No. 148 d.—परश्च (3-1-2), (be) subsequent (be placed after them).

No. 148 *e*.—सम्बोधने च (2-2-47). The 1st case-affixes are also employed in the sense of the Vocative case. Thus हे राम 'O Rāma.' यद्वस्तुयेनाकारेणसिद्धं तस्यतेनाकारेणाभिमुखीकरायं सम्बोधनम् = to address a thing (or a person) in the form or state which actually pertains to such a thing (or such a person) is *sambōdhana*.—*Padamanjarī*.

No. 148 *f*.—सामन्त्रितम् (2-3-48). 'तदन्तं यच्छब्दस्वरूपमिति'. A word-form ending with the 1st case-affixes is called *samantrita* 'addressed or nominative of address;' provided that it is used in calling or inviting or addressing. The initial syllable of an *amantrita* is acutely accented (आमन्त्रितस्य च 6-1-198). Thus आन इन्द्रं वरुणमित्रदेवाः। But when it follows a *pāda i. e.* a finished word and does not occur at the beginning of a *pāda i. e.* a poetic line, it is entirely accented gravely. इमं मे गंगे यमुने सरस्वति (आमन्त्रितस्य च 8-1-19).

No. 148 *g*.—एकवचनं सम्बुद्धि (2-3-49). The nom. sing. affix (सु) is called *sambuddhi*, हे राम, हे पटो. The *su* is elided in these instances. (See No. 244).

No. 149.—सुट् (1-3-7). The letters of *chu* and *tū* groups are named *i i. e. Indicatory*. Thus *j* of *jas*, *t* of *tā*.

No. 150.—न विभक्तौ तु स्माः (1-3-4). But *tu* letters, *s* and *m* occurring in *vibhaktis* are not called *Indicatory*. Thus *s* in *jas*; *m* in *bhyām*.

No. 151.—लशक्वतद्धिते (1-3-8). The initial letters *l*, *ś*, *ka* *kha* &c. of any affix except *taddhit* affixes are *Indicatory*. Thus *ś* of *śas*.

No. 152.—द्वेकयोर्द्विवचनैकवचने (1-4-22). The dual and sing. case-affixes are respectively used to denote duality and singularity.

No. 153.—बहुषु बहुवचनम् (1-4-21). A plural case-affix is used to denote plurality.

No. 154.—यस्मात्प्रत्ययविधित्वादिप्रत्ययेऽङ्गम् (1-4-13). यः प्रत्ययो यस्मात्प्रत्यये तदादि शब्दस्वरूपं तस्मिन्प्रत्यये परेऽङ्गं संज्ञं स्यात् ॥ Whatsoever affix is used after whatsoever form; that form beginning with that affix, (when the affix follows) is called an Inflective Base '*aṅga*.'

N. B.—The name, *aṅga* is given to the crude form of a word to which an affix is attached. The object of so doing is to prepare the way to certain grammatical rules that take effect on an affix by reason of an *aṅga*, and on an *aṅga* by reason of an affix; for instance, in the vocative sing. the form standing thus—राम सु. the *voc. s*, is caused to vanish by the *aṅga Rāma*, (यद् इत्थात् सम्बुद्धेः 6-1-69).

No. 155.—सर्वादीनि सर्वनामानि (1-1-27). सर्व, विश्व, उभ, उभय, इतर इतम्, अन्य, अन्यतर, इतर, त्वत्, त्व, नेम, सम, सिम । पूर्वपरावरदक्षिणोत्तरापराधराणि व्यवस्थायामसंज्ञायाम् । स्वमज्ञाति धनाख्यायाम् । अन्तरं बहिर्योगोपसंख्यानयोः । त्यद् तद् यद् एतद् इदम्, अदस्, एक, द्वि, युष्मद्, अस्मद्, भवतु किम् ॥ The words, *sarva*, &c. are called *Pronominals* (*Sarvanāma*). They are—सर्व = all; विश्व = all, उभ = both, उभय = both; (*datara*, *datama* are affixes, hence words ending with them are meant) कतर = which of two? कतम = which of many? अन्य = other, अन्यतर = either, इतर = other, त्वत् or त्व = other; नेम = half; सम = all, सोम = whole. The following are also Pronominals, when they imply a relation in time or place, but not when they are used as names *viz.*, पूर्व = east, prior; पर = after, अवर = west, posterior; दक्षिण = south, right; उत्तर = north, अपर = hinder, other; अधर = lower; likewise स्व is a Pronominal in the sense of आत्मीय 'own,' but not in the sense of ज्ञाति 'a kinsman' or धन 'property.' अन्तर is a Pronominal in the sense of 'outer' or 'an undergarment.' त्यद् or तद् = he, she, it, that; यद् = who, which, what; एतद् = this, इदम् = this, अदस् = this, that; एक = one, द्वि = two, युष्मद् = thou, अस्मद् = I, भवतु = your honor; किम् who? what?

No. 156.—विभाषादिक्रमासे बहुव्रीहौ (1-1-28). अत्र सर्वनामता या स्यात् । The Pronominals are optionally so called, when they enter into composition of the Bahuvrihi kind expressing the cardinal points. दक्षिणस्याः पूर्वस्याश्च द्विगो न्तरालं दक्षिणपूर्वा "the south-east quarter." Here the compound can be declined either as *Ramā* or as *sarvā*; e.g. दक्षिणपूर्वाय, or दक्षिणपूर्वस्ये (dative sing.). This is true, when the compound denotes *antarala*, 'the intermediate space, not a person; as, योत्तरासापूर्वा यस्याउन्मुग्धायास्तस्ये, उत्तरपूर्वायै 'she to whom what is north is east.' A simple girl who thinks so.

No. 157.—न बहुव्रीहौ (1-1-29). The Pronominals are not treated as such in forming a Bahuvrihi compound. Thus प्रियविश्वाय 'to him who loves all.' त्वर्कपितायस्यसत्त्वत्कपितृकः 'he whose father is thy father.' If the restriction be removed, the compound would become त्वर्कपितृकः (सर्वनामप्लेः प्रागकच्), because *akach*, one of the *taddhit* suffixes always comes before the final syllable of a Pronominal.

No. 158.—तृतीया समासे (1-1-30). Also not when a word in the 3rd case is compounded with a Pronominal. मासेनपूर्वाय मासपूर्वाय 'a month before.'

No. 159.—द्वन्द्वे च (1-1-31). Also not in a Dvandva compound. वर्णाश्रमेतराणाम् 'of castes, stages of life and others.' Here *itara* is not a Pronominal.

No. 160.—विभावा जसि (1-1-32). But a Pronominal in a Dvan-dva compound is optionally treated as such, when the case-affix *jas*, follows. वर्षाश्रमेतरे, वर्षाश्रमेतराः ॥

No. 161.—प्रथमचरमतयाव्यार्धकृतिवयनेमाच (1-1-33). But these are optionally regarded Pronominals, when *jas* follows. Thus प्रथमे, प्रथमाः 'the 1st'; चरमे, चरमाः 'the last.' तयः प्रत्ययः ततस्तदन्ता याहाः । *Taya* is an affix and stands for what ends therewith. Hence, द्वितये, द्वितयाः 'the second.' अल्पे, अल्पाः 'few.' अर्धे, अर्धाः 'half.' The rest of the declension is like *Rāma*. नेमे, नेमाः । The rest like *sarva*. *Nema* is a True Pronominal, as it is given in the list, but the other words of this rule are not such, though they are treated as Pronominals before the affix *jas*.

No. 162.—पूर्वपरावर दक्षिणोत्तरापराधराणि व्यवस्थायामसंज्ञायाम् (1-1-34). एतेषां व्यवस्थायामसंज्ञायांसर्वनामसंज्ञागणसूत्रात् सर्वत्रयाप्राप्ता सा जसिवा ॥ The name of Pronominal which is in all cases assigned to these on account of their being read in the list of Pronominals, when they denote some relation in time or place and are not used as names, becomes optional, when *jas* follows. पूर्वे, पूर्वाः; परे, पराः, &c. असंज्ञायां किम् 'why, when they are not used as names'? Witness उत्तराः कुरुवः 'the Kurus living in the north.' Here *uttra* is simply a tribal name. स्वाभिधेयपेक्षावधिनिधयो व्यवस्था. स्वस्य पूर्वादिशब्दस्याभिधेयेन अर्थेनापेक्ष्यमाणस्यावधिनिधयः ॥ The specification of some determinate point, (*avadhi*), as suggested by the significant power of *pūrva*, &c. is all that is meant by *vyavasthā*. For instance, when we say that Calcutta is to the east, the word 'east' suggests to the mind the idea of some fixed point or place say Kāśī with reference to which Calcutta is described as being to the east. व्यवस्थायां किम् 'why the restriction of *vyavasthā*'? Note दक्षिणा गायकाः, which means 'expert singers.'

No. 163.—स्वमज्ञाति धनाख्यानाम् (1-1-33). The designation of Pronominal, assigned to *sva*, when it means something else than a kinsman or property, becomes optional, when *jas* follows. Hence we have स्वे, स्वाः आत्मीयाः 'own, selves.' But स्वाः = kinsmen, property.

No. 164.—अन्तरं वह्नियोगोपसंख्यावयोः (1-1-36). The title of Pron. assigned to *antara*, when it means 'outer, or an undergarment' optionally holds good, when *jas* follows. अन्तरे अन्तराः, वा गृहाः 'houses outside the city walls.' अन्तरे अन्तरा वा शाटकाः 'undergarments, petty-coats.' अन्तरं वह्नियोगेति गण सूत्रेऽपुरीति वक्तव्यम् अन्तरायां पुरि 'in a town outside a walled city.' This is not a Pron. here.

No. 165.—आकडारादेकासंज्ञा (1-4-1). इत ऊर्ध्व कडाराः कर्मधारय इत्यतः प्रागेकस्यैकेय संज्ञाज्ञेया, या परानवकाशा च ॥

आ denotes either the limit conclusive or the limit inceptive (आङ् मर्यादाभिधिरिति). From this aphorism to the 38th Aphorism of the 2nd Chapter of the 2nd Lecture, only one name should be given to anything (apt to assume a double name), namely, the name which comes last (when there are two or more names possessing equal authority), and would be of little utility, if it were debarred from taking effect. Hence, in case of a suffix beginning with a vowel as *śas*, &c., the name, *bha* in preference to that of *pāṭa* is given to a base coming before such a suffix.

No 166.—यूस्त्याख्यीनदी (1-4-3) ई च ऊ च यू. 'Yū' denotes long *i* and long *u*. Words ending in long *i* and *u*, being invariably Feminine, are named *nadī*. आख्यायकज्ञानमर्थ्यात्वदान्तरमनपेक्षया स्वयमेवस्त्रिय-माद्यज्ञाते इत्याशयेति । The word *ākhyā* 'appellation' authorises us to recognise such words as are distinguished by long *i* and *u*, and are naturally feminine in force, feminine without regard to another word implied by them. प्रथमलिङ्गग्रहणम् । The original gender is to be taken into account; although the word which was at first feminine, now forms part of a compound denoting a male. Hence, श्रेयसो feminine, meaning excellence, gives a feminine character to the compound बहुश्रेयसो 'a man possessing many excellent qualities.' इच्छन्निप्रभतीनां तूभयलिङ्गानां शब्दार्थ एव स्त्रीत्वमिति इति ह्रस्वश्चेति नदीसंज्ञाभवत्येव, एवं षट् प्रभतीनां गुणशब्दानामपि शब्दार्थेव स्त्रीत्वम् ॥ Words like *ishu*, an arrow *āśmī*, 'lightning' being of common gender, are feminine in literal force, hence they are styled *nadī* by *ñīti hrasesācha*; so too the adjectives, षट् 'skilful, &c.'

Again, some one objects ग्रामणीखलपू शब्दयोस्तु क्रियाशब्दत्वेन त्रिलिङ्गत्वाच्चभवति, that *grāmaṇī* 'the leader of a village'; *khlapū* 'a sweeper' cannot be called *nadī*, because they end with verbal roots and are of threefold gender. The answer is, भवत्येव, यतः क्रियाशब्दत्वेऽपि एतयोः पुंसि-मुख्या वृत्तिः, the designation, *nadī* should be given to these, because though they possess verbal character still, they are chiefly used of persons. Thus ग्रामण्येस्त्रिये इति ।

No. 167.—नेपथुषडस्यानावस्त्री (1-4-4). ईयदुषडोः स्थितिर्ययोस्तावीवृती नदीसंज्ञा न स्तो न तु स्त्री ॥ Words ending in long *i* and *u* that can be changed into *īṇu*, *uṇu* respectively (अचिन्नु०) are not named *nadī*; but not so the word *śrī*. Hence the vocative of *śrī* is हे श्रीः; but not हेयि ।

No. 168.—**यामि** (1-45). But feminine words ending in long *i* and *u*, and admitting the substitutes *iyān* and *uvañ*; are optionally called *nadī*, when the case-affix *ām* follows; *stri* excepted. Hence **श्री-याम्** or **श्रियाम्** in 6. *p.*, **श्रियि**, **श्रियाम्** in 7. *s.*

No. 169.—**इति ह्रस्वश्च** (1-46) and words ending in *i* or *u* long or short, (*stri* excepted) which admit *iyān*, *uvañ* are optionally named *nadī*, when suffixes with the indicatory *ñ* follow. Hence *matī* is optionally called *nadī* in connexion with *ñit* suffixes.

No. 170.—**शेषो घ्यसखि** (1-47) **अनदी संज्ञो ह्रस्वो याविदुनौ तदन्तं सखि-वर्जं च संज्ञं स्यात्** ॥ Excepting the word *sakhī* (a friend), all the rest ending in short *i* or *u*, being not of *nadī* designation, are called *ghī*.

Ex. **हरि**, **रवि**, (the sun) **मधु** (the spring, honey), **साधु** 'good, a sage' &c.

ह्रस्वेन शेषस्य विशेषणत्वात् तदन्तविधिः; **यत्र चा सखि**, इति सखिशब्दस्य, प्रतिषेधो, न तत्संबन्धिन इकारस्य किं सिद्धं भवति. इह शोभनसखा अस्य सु सखिः सु सखिरागच्छतीति घिसंज्ञासिद्धाभवति, तदन्तविधिश्चग्रहणवता प्रातिपदिकेन प्रतिषेधः ॥ In the present rule, the word *śeṣha* is qualified by the adjective *hrasva* 'short'; hence we may understand, that a word not being *sakhī*, ending in short *i* or *u*, is called *ghī*. The restriction, *asakhī* implies that only the word *sakhī* in the form in which it appears is excepted; but the vowel *i*, the final of *it* does not come within the exception. What results then? **शोभनसखा अस्य सु सखिः** 'he whose friend is handsome'; the word *susakhī* is thus named *ghī*. The crude form of *sakhī* forbids the operation **तदन्तविधि** 'whatever ends with *sakhī* cannot be treated as *sakhī*.'

No. 170 a.—**पतिः समास एव** (1-48) The word, *pati* (lord or master), only when it occurs at the end of a compound is called *ghī*.

Ex. **नरपति**, **भूपति**, &c.

No. 171.—**सुहनपुंसकस्य** (1-143). *Suñ* (सु, श्रो, जस् अम् शौट्) of words other than neuter, are named *Sarvanāmasthāna*.

No. 172.—**स्यादिष्य सर्वनामस्थाने** (1-417) **कप् प्रत्यया वधिषु स्यादिष्य सर्वनामस्थानेषु परतः पूर्वं पठसंज्ञं स्यात्** ॥ When affixes beginning with *su* and ending with *kap* follow, and do not possess the title of *Sarvanāmasthāna* the words preceding them are called *padu*. The *kap* suffix occurs in the 70th Aphorism of the 3rd Chapter, Lecture the 5th.

No. 173.—**यच्चिभम्** (1-418). **यकारादिष्यजादियु च कप् प्रत्ययावधिषु स्यादिष्यसर्वनामस्थानेषु परतः पूर्वं भसंज्ञं स्यात्** ॥ That which precedes affixes

with an initial *y* or an initial vowel beginning with *su* and ending with *kap* is named *bha*; provided that the affixes are not called *Sarvanām-asthāna*.

Hence, in accordance with the decision of No. 165, the name *bha* is given to bases coming before suffixes beginning with *y* or a vowel.

No. 174.—अपृक्त एकालप्रत्ययः (1-2-41). A uniliteral affix is called *aprikta*; as *su* (सु).

No. 175.—कसुगणवतुडतिसेख्या (1-1-23). The words *bahu* and *gana*; and those ending in *vatu* and *ḍati* are named *sankhyā* (a numeral). यत्नदेतेभ्यः परिमाणेवतुप् *vatup* is added to *yat* 'which' *tat* 'that' elad 'that' to express quantity or measure; as, यावान्, तावान्, एतावान् 'as much, so much, &c.' कति 'how many' ends in *ḍati* suffix.

No. 176.—डति च (1-1-25). A numeral ending in *ḍati* is called *ṣaṭ*. Hence कति is *ṣaṭ*.

No. 177.—प्रत्ययस्य लुक् ष्लुलुपः (1-1-61). लुक् ष्लुलुपः शब्देः कृतं प्रत्य-यादर्शनं क्मात्तत्संज्ञाम्यात्. The disappearance of an affix caused by the terms, *luk*, *ṣlu* and *lup* is designated by these terms respectively. (Vide Rules.....).

No. 178.—प्रत्ययनेपे प्रत्ययलक्षणम् (1-1-62). When an affix has been elided, it shall still continue to exert its influence in the grammatical operation dependent upon it, (i. e. it shall be regarded as present).

No. 179.—न लुमताङ्गस्य (1-1-63). लु शब्दो यस्मिन्वस्ति स लुमान् । That in which the word *lu* occurs is *lumān*. The elision of an affix caused by the enunciation of the term *lumān* (i. e. *luk ṣlu, lup*) debars it (the suffix in the form of a blank) from taking effect on the base going before it.

No. 180.—शि सट्नामस्थानम् (1-1-42). *Śi* is called *Sarvanā-masthāna*. *Śi* is a common name for *jas* and *śas*.

No. 181.—दृष्ट्वा नपुंसके प्रातिपदिकस्य (1-2-47). When a crude form ending in a long vowel is treated as neuter, a short vowel is the substitute of it. Masc. प्रष्ट्वा; Neut. प्रष्टु (heavenly). Masc. श्रोषा; Neut. श्रोषम्, &c.

No. 182.—एच इग्नस्वादिभ्ये (1-1-48). Whenever a short vowel is substituted for a long one; *ih* only takes the place of *ech*. Masc. प्ररे; Neut. प्ररि (having much wealth). Masc. सुनो; Neut. सुनु (having good boots).

No. 183.—**ह्रस्वणः सम्प्रसारणम्** (1-1-45). *Ik* (i. e. *i, u, ri, lri*, used in the room of *yaṇ* (semivowels, *ya, va, ra, la*) are called *Samprasāraṇa*. The substitution takes place in order and on the basis of analogy.

No. 184.—**प्लान्ता षट्** (1-1-24). A numeral ending in *sh* or *n* is named *shat*. षट् = six, नवन् = nine, अष्टन् = eight, &c.

No. 185.—**आद्यन्तवदेकस्मिन्** (1-1-21). सति परस्मिन् यस्मात् पूर्वे नास्ति, स आदिः । In the presence of something following, whatever is not preceded by anything is *ādi*; and सति च पूर्वस्मिन् यस्मात्परं नास्ति, सोऽन्तः in the presence of something preceding whatever is not followed by anything, is *anta* i. e. final. A single letter cannot assume two such characters, hence the necessity for the present rule. An operation to be performed upon a single letter shall be regarded as upon an initial or upon a final. Thus *id* of *idam*, after *idam* has assumed the form *idu* (by No's. 263, 316) is elided by (हलिनापः) when a suffix called *āp* beginning with a *hal* follows. Now short *a* is left behind, which is lengthened by सुवि च before भ्याम्, &c. by the license of the present rule.

PARIBHĀSHĀ RULES.

No. 186.—**सङ्ख्यानामेकशेष एकविभक्तौ** (1-2-64). एवम् सर्वेभ्यः समानायां विभक्तौ परत एकः शिष्यत इति. When the same case ending follows each of a set of similar forms, one only of the forms is retained. Thus, to express the nom. pl. of वृत्त, we have वृत्तस्, वृत्तस्, वृत्तस्, &c. If you elide the 1st two forms, you have स् स् वृत्तस्. Again eliding the 2nd *s* by हलव्याख्यो you get स् वृत्तस्. Hence the elision of the 1st *s* remains to be justified. Now, take the next interpretation where the word Dvandva is obtained from the preceding Sūtra.

(2) निमित्तत्वात् सङ्ख्यानां द्वन्द्वे कृते समासादेकस्यां विभक्तौ परतः । A Dvandva compound of the similar forms having been effected as required by the existing cause, and the Samāsa being followed by a solitary Vibhakti, one only of the forms is retained. Thus ऋक् च ऋक् च, ऋचो (here by ऋक्पूर्ववधूः, the suffix *a* is used at the end of the Samāsa thus giving the form *ऋच*). Here, by the intervention of the suffix *a*, no elision of the forms takes place. Hence, this expl. too is defective.

(3) एकविभक्तौ पानि सङ्ख्यानि दृष्टानि तेषां प्रातिपदिकानामेवानेनितिक एकशेष इति । Whatever similar forms are seen coming before a single case-ending; out of those *Pratipādikas*, crude forms, one is retain-

ed without any cause. This explanation provides that out of words agreeing in form i. e. sound, though not in sense, one only is retained. मातृ means a mother as well as a measure. In speaking of the two together in any case, one only is retained.

(4) समूपाणां शब्दानां एक विभक्तौ परत एक शेषो भवति । Out of a collection of similar word-forms there is but one retained in any case whatever. दृक्षश्च दृक्षश्च दृक्षो, दृक्षश्च दृक्षश्च दृक्षश्च दृक्षाः.

No. 187.—वारणादाङ्गं वलीयो भवति ॥ An operation relating to the base of a word is more powerful than an operation concerning a letter of it.

As an instance S. 3. रमा + टा = रमा + आ, the uninflected form standing thus, the rule अक्षः सवर्णे दीर्घः (6-1-101) being of Antaránga character debars आङि चापः (7-3-107) from substituting *ekár* in place of the final of the base Ramá. (See No. 59). Hence the need of the present *Paribhāṣā*. Hence, the subsequent rule आङि चापः prevails. Thus we have रमे + आ = रमया.

In accordance with the Universal Maxim., No. 59, an Antaránga rule debars a subsequent rule; to produce the opposite result in the case of a base, this *Paribhāṣā* was framed.

No. 188.—प्रातिपदिकपक्षणे लिङ्गविशिष्टस्यापि यद्गुणं भवति । When some grammatical operation is spoken of the crude form of a word exhibited in a rule, all the genders of the word may be taken into account, so far as the operation of the rule is concerned. Hence, *sūt* augment is invariably used in the declension of *yat* in all the genders. Thus येयाम्, यासाम् (whose? Masc. & Fem.) Likewise, कष्टश्रितः = कष्टश्रितः or कष्टश्रिता = कष्टश्रिता. Both the Masc. and Fem. forms of *śrita* can be compounded with *kashṭa*.

No. 189.—विभक्तौ लिङ्गविशिष्टपक्षणे न ॥ But when some action is to be performed on account of a *sup* or *tiñ* suffix that follows, the other genders of a crude form excepting the one in question are not taken into account. Hence, the *Samprasāṅga* that is used in declining *yuvan* (a youth) cannot be used in declining the same in the feminine gender. Hence युनः पश्य (by ययुषमघोनामतद्धिते). But by the same rule, we cannot say युतीः पश्य instead of युवतीः पश्य. In the same way, we cannot use *anañ* as the substitute of *sakhī* in the Feminine (by अनङ्गो) nor can we regard the *Sarvanāmasthāna* suffixes coming after it as *nīti* (by सख्युसंख्युद्धो).

No. 189 *a*.—सर्वविधिम्योलोप विधिर्बलीयान् ॥ Of all operations, elision is the most powerful *i. e.*, it supplants all other operations : as आतोलोपवृटिश्च, &c.

CHAPTER VII.

PRACTICAL RULES OF DECLENSION.

Note that in the following substitution takes place according to Maxims 56 & 48.

After an Inflective Base ending in short *a*.

Substitute :—

No. 190.—अतो भिस सेस् (7-19). *Ais* for *blis*.

No. 191.—अधुलं हन्तसि (7-1-10). But optionally in the *Vedas* (अग्निर्देवेभिः or देवैः).

No. 192.—नेदमदसोक्तोः (7-1-11). But not after *idam* and *adas* without *k*.

No. 193.—टाडसि ङसामिनात्स्याः (7-1-12). *Ina* for *tá*, *át* for *ñasi* and *syā* for *ñas*.

No. 194.—ह्येयं (7-1-13). *Ya* for *ñe*.

After a Pronominal ending in short *a*.

Substitute :—

No. 195.—सर्वनामः स्मै (7-1-14). *Smai* for *ñe*.

No. 196.—हसि ह्योः स्मात्स्मिनो (7-1-15). *Smát* for *nási* and *smín* for *ñi*.

No. 197.—पूर्वादिभ्योनवभ्यो वा (7-1-16). But after *pūrva*, &c. nine in number, optionally substitute *smát* and *smín* for *ñasi* and *ñi*.

No. 198.—असः शो (7-1-17). *Śi* for *jas*.

Substitute :—

No. 199.—औह आपः (7-1-18). *Śi* for *auñ* after a Fem. Base ending in long *a* (औह् = औ, औद्).

No. 200.—नपुंस्काच्च (7-1-19). The ilk for the ilk, after a Neuter.

No. 201.—अथशोः शिः (7-1-20). *Śi* for *jas* and *śas* after the ilk.

No. 202.—अष्टाभ्यः औश्च (7-1-21). *Aus* for the ilk, *i. e.* *jas* and *śas* after *aṣṭān* in the form *aṣṭā*.

Substitute—*Luk i. e.* elide.

No. 203.—**शुद्ध्या लुक्** (7-1-22). *Jus* and *śas* after what is named *śhut*.

No. 204.—**स्वमेनैर्पुंस्कात्** (7-1-23). *Su* and *am* after a neuter base. (Note that *Luk*, *lup* and *ślu*, all these substitutes entirely disappear; hence they are called elision complete, to distinguish them from elision in part which is called *lōpa*).

No. 205.—**अतोऽम्** (7-1-24). (Substitute)—*am* for *su* and *am* after a Neuter Base ending in short *a*.

No. 206.—**अदुतुरादिभ्यः पंचभ्यः** (7-1-25). *Adi* (अदइ) for the ilk (सु, अम्) after the five ending in the suffixes *datu*, *datam*.

(Note—*कतर*, *कतम*, *अन्य*, *अन्यतर*, *इतर*. See No. 155).

No. 207.—**नेतराच्छन्दसि** (7-1-26) but substitute not *add* for *su* and *am*, after *itara*, in the Vedas (as, *वाचंघमितरम्*).

No. 208.—**युष्मदस्मदभ्यां ङसोऽम्** (7-1-27). *As* for *śas* after *yushmad* and *asmad* (Thou and I).

No. 209.—**ङे प्रथमघोरम्** (7-1-29). *Am* for *śe* and for the 1st 6 suffixes coming after the ilk (*yushmad* and *asmad*).

No. 209 a.—**शसेन** (7-1-27). *N* for *śas* after the ilk (apply Max. 47)

No. 210.—**भ्यसोऽभ्यम्** (7-1-30). *Bhyam* or *abhyam* for *bhyas* after the ilk, (i. e. *yushmad* and *asmad*).

No. 211.—**पंचम्या अत्** (7-1-31). *At* for the *bhyas* of the 5th case after the ilk.

No. 212.—**एकवचनस्य च** (7-1-32). *At* for *śasi* after the ilk.

No. 213.—**साम आकम्** (7-1-33). *Ākam* for the modified form of the affix of the 6th plural, after the ilk.

(Note that *śam* is formed of *śut* and *ām*).

No. 214.—**ङेराम् नद्यादीभ्यः** (7-3-116). Substitute:—*ām* for *śi* after words ending in *nadi* or in the feminine suffix *āp*, and after *nī* (a leader).

No. 215.—**इदुदभ्यां** (7-3-117). The ilk (*ām*) for the ilk (*śi*) after what ends in short *i* or *u* and is called *nadi*. (See No. 169).

No. 216.—**आत्** (7-3-118). *Aut* for the ilk (*śi*) after short *i* or *u* (of a base).

No. 217.—अच्चये: (7-3-119). *Aut* for the ilk (*ñi*) after short *i* or *u* and short *a* for the final of *ghí*, (see No. 170) when *ñi* follows *ghí*.

No. 218.—आङो नासियाम् (7-3-120). *Ná* for *án* coming after *ghí*, but not in the feminine.

Note that the augments used in the following rules are all distinguished by the indicatory letter *t*; hence they all come before the initial letter of what they enlarge by No. 39.

No. 219.—आमि सर्वनामः सुट् (7-1-52). Let the augment be *sut* of *ám* after Pronominals ending in a long or short.

No. 220.—त्रेस्त्वः (7-1-53). [Substitute *traya* for *tri*, three before the suffix *ám*].

No. 221.—ह्रस्वनद्यापोनुट् (7-1-54). *Nut* of *ám* after an inflective base ending in a short vowel, or in *nadi* or in *áp*.

No. 222.—षट् चतुर्भ्यश्च (7-1-55). The ilk of the ilk after what is called *shaṭ*, and after *chatur*, four.

No. 223.—आण् नद्याः (7-3-112). *Át* of suffixes with the indicatory *ñ* after a word ending in *nadi*.

No. 224.—याडाप (7-3-113). *Yat* of *ñit* suffixes after *áp* (*i. e.* what ends with *áp*).

No. 252.—सर्वनामः स्याद्दृष्टश्च (7-3-114). *Syat* of *ñit* suffixes after a Pronominal ending in *áp* and shorten the *áp*.

Now note that Maxims. 55 and 37 are used in interpreting the following rules.

No. 226.—ह्रस्वस्य गुणः (7-3-108). Substitute Guna—for the final short vowel of a base, when *sambuddhi*, *i. e.* the voc. *su* follows.

No. 227.—जसि च (7-3-109). Also when the suffix *jas* follows.

No. 228.—कृतेति सर्वनामस्थानयोः (7-3-110). For a base ending in short *ri*; when *ñi* and Sarvanāmasthan suffixes follow (see Nos. 171 and 180).

No. 229.—चेङिति (7-3-111). For *ghí*, when *ñit* suffixes follow.

Note that Maxims. 55 and 45 are applied in the following.

No. 230.—अहुवचने भ्रस्येत् (7-3-103). Substitute *ekár* for the final short *a* of a base, when a plural suffix beginning with *jhal* follows.

No. 231.—**ओसि च** (7-3-104). For the ilk of the ilk, when *ós* follows.

No. 232.—**आदि चापः** (7-3-105) For *áp*, when *án* or *ós* follows.

No. 233.—**सम्बुद्धौ च** (7-3-106). For the ilk (*áp*), when *sam-*
budhi follows.

CHAPTER VIII.

DECLENSION OF BASES ENDING IN SHORT A.

Ex. **राम**—*Ráma*.

1. *s.* **राम + सु** = **राम + स्** (Nos. 4 and 2a) = **रामः** (133) = **राम + र्**
(Nos. 4 and 2a) = **रामः** (109).

1. *d.* **राम + औ** (186). At this stage, in accordance with the judgment of No. 58, the following rule to the exclusion of No. 69 seems to apply.

No. 234.—**प्रथमयोः पूर्वसवर्णः** (6-1-102). **अकः प्रथमाद्वितीयं योरचि पूर्वसवर्णदीर्घं एकादेशः स्यात्**—When *ach* of the 1st and second case follows *ak*, substitute the long vowel homogeneous with the preceding *ak*, singly for both. By this rule, the inflected form would be **रामा**, but the next rule forbids this step.

No. 235.—**नादि चि** (6-1-104). **आदिचि न पूर्वसवर्णदीर्घः । वृद्धिरेचि रामौ ॥** Rule 234 does not take effect, when *ich* follows *a*. Hence, reverting to No. 69, we have

1. *d.* **रामौ** 1 *p.* **राम + जस्** = **राम + अस्** (149) = Now this form gives occasion for the operation of the following *Apvāda* (contradictory) rule.

No. 236.—**अतो गुणे** (6-1-97). **अपदान्तादकाराद्गुणे परतः पररूपमेकादेशः स्यात् ॥** When *guṇa* follows short *a* being not final in a *pada*, the form of the following (*guṇa*) is singly substituted for both. But according to Maxim. **पुरस्तादपवादा** (69 a.) this *Apvāda* contradicts No. 73, but not No. 234. Hence by No. 234, we have **रामाः** in 1 *p.*

2. *s.* **राम + अस्**—again.

No. 237.—**अमि पूर्वः** (6-1-107). **अको अयच्चिपरतः पूर्वरूपमेकादेशः स्यात्** ॥ When *ak* is followed by the vowel of *am*, the form of the preceding *ak* is singly substituted for both. Hence, **रामस्** 2. *s.*

2. *d.* **रामौ** ; 2. *p.* **राम + शस्** = **राम अस्** (151) = **रामास्** (234).

No. 238.—तस्माच्छेनःपुंसि (6-1-103). पूर्व सवर्णदीर्घात् परो यः शसः सकारस्तस्य नः स्यात् पुंसि ॥ *N* is substituted for the *s* of *śas* in the masculine, when the long vowel homogeneous with the prior has been singly supplied (see No. 234) hence, रामान्. Now this form apparently calls into action the following rule.

No. 239.—अद् कुप्वाद् नुम् व्यवाये ऽपि (8-4-2). अद् कवर्ग पवर्ग आह् नुम् एतेष्वन्त्येयथा संभवं मिलितेष्व व्यवधाने ऽपि रवाभ्यां परस्य न स्य गाः स्यात्समान पदे । पद व्यवाये ऽपि = इति निषेधं बाधितुमाह ग्रहणम् । नुम् ग्रहणमनुस्वारोपलक्षणाद्यम् ॥ The dental *n* following *r* or *śh* in the same pada is changed to the cerebral, although *at*, *ku*, *pu* (letters of these groups), the particle *ān* and *num*, singly or conjointly come between them. The citation of *ān* is simply to debar the prohibition 'Padavyavayepi' (8-4-38). *Num* here represents anusvāra. Now *n* would be changed to the cerebral; but being final it comes within the scope of the following prohibitive rule.

No. 239 a.—पदान्तस्य (8-4-37). नस्यणोऽन । रामान् । The final *n* of a pada is never changed to the cerebral. Hence, we have रामान् in 2. *p*.

3. *s*. राम + टा = राम + इन (193) = रामेन (Guna) = रामेण (238). राम + भ्याम् - 3. *d*. to this form the next rule refers.

No. 240.—सुपि च (7-3-102). यञादौ सुप्यन्ताद्भ्यस् दीर्घः ॥ When a case-affix with the initial *yañ* follows a base ending in short *a*, the short *a* is lengthened. Hence, 3. *d*. रामभ्याम्. 3. *p*. राम + भिस् = राम + ऐस् (190) = रामेः (Nos. 69, 133, 109).

4. *s*. राम + ऊस् = राम + य (194) = रामाय (240). Here by Maxim No. 46. *Yu* is a case-affix, the preceding vowel is lengthened. 4. *d*. रामाभ्याम् । 4. *p*. रामभ्यस् = रामेभ्यः (230).

5. *s*. राम + ऊस्ति = राम + आत् (193) = रामात् (73) = रामाद् (87) Now the final *d* of this pada is changed to *t* (त्) by the following.

No. 241.—वाचसाने (8-4-56). *Char* is optionally substituted for *jhal*, when a pause follows (see No. 13). Hence, we have the alternative form रामात् also. 5. *d*. रामाभ्याम्. 5. *p*. रामेभ्यः ।

6. *s*. राम + ऊस् = रामस्य (193). 6. *d*. राम + ओस् = रामे ओस् (231) = रामयोः (65; 133, 109). 6. *p*. राम + आम् = राम + नाम् (221).

No. 242.—नामि (6-4-3). अञ्जन्ताद्भ्यस्दीर्घः स्यात् । When *nām* follows, the final vowel of a base is lengthened. Hence 6. *p*. रामानाम्. 7. *s*. राम + ङि = राम + इ (151) = रामे (Guna). 7. *a*. रामयोः 7. *p*. राम + सु = रामे सु (230). This invokes the following.

No. 243.—(इण् कौः) आदेश प्रत्ययोः (8-3-59). इण् कर्माभ्यां परस्य पठान्तादेशः प्रत्ययावयवश्चयः सकारः सस्य सूर्ध्व्यादेशः स्यात् । विवृताघोषस्य सस्य तादृश यवणः ॥ Substitute the cerebral for the dental *s*, when the dental *s* following *in* or *ku*, and not forming the final of a *pada* is either a substitute or part of an affix. *Sh* is the like of *s* dental. Hence, रामेषु । Voc. sing. हे राम + स् (see 148*g*). The *s* of the Voc. sing. is elided by the following.

No. 244.—एद् ह्रस्वात् सम्बुद्धेः (6-1-69). The consonant of *sambuddhi* is elided after an Inflective base ending in *eu* or in a short vowel. Hence, हे राम । Voc. dual हे रामौ, हे रामाः । एवं वृष्णादयो ऽप्यदन्ताः । In the same way are declined *Krishna* and other words ending in short *a*. All bases ending with the *kṛit* suffixes—चञ्, अञ्, अण्, च, ङ, नञ्, नङ्; are invariably masculine and are declined like *Rāma*.

B.—DECLENSION OF PRONOMINALS ENDING IN SHORT *a*.

N. B.—The Pronominals too are declined like *Rāma* with certain exceptions as are given hereafter.

सर्वं—all. 1. *s*. सर्वः । 1. *d*. सर्वौ । 1. *p*. सर्व + जस् = सर्व + शो (198) = सर्व + ई (151) = सर्व (*guṇa*). 2. *s*. सर्वम् । 2. *d*. सर्वौ । 2. *p*. सर्वान् । 3. *s*. सर्वेषां । 3. *d*. सर्वोभ्याम् । 3. *p*. सर्वैः । 4. *s*. सर्व + डे = सर्वस्मि (195). 4. *d*. सर्वोभ्याम् । 4. *p*. सर्वेभ्यः । 5. *s*. सर्व इति = सर्वस्मात् (196). 5. *d*. सर्वोभ्याम् । 5. *p*. सर्वेभ्यः । 6. *s*. सर्वस्य । 6. *d*. सर्वयोः । 6. *p*. सर्व + आस् = सर्व + साम् (219) = सर्वसाम् (230) = सर्वेषाम् (243). 7. *s*. सर्व + ईड् = सर्वस्मिन् (196). 7. *d*. सर्वयोः । 7. *p*. सर्वेषु । एवं विष्णादयो ऽप्यदन्ताः । In like manner are declined *viśva*, &c. ending in short *a*.

उभश्चो नित्यं द्विवचनात् । The word *ubha* 'both' always ends with dual suffixes. Thus उभौ 1 and 2. *d*. उभोभ्याम् । 3, 4, 5. *d*. उभयोः । 3 and 7. *d*. तस्यैह पाठस्तु उभकावित्यकजर्थः । The object of reading *ubha* as a Pronominal is to make it take the *tadhit* suffix *akach*. Hence, उभकौ, &c. समः सर्वपर्यायस्तुल्यपर्यायस्तु नेह गृह्यते, यथा संख्यमनुदेशः समानामिति ज्ञापकात्. *Sama* when it is a pron., is synonymous with *sarva* all,' but not with तुल्य (equal), as is explicitly shown by its use as समानाम्, but not as समेषाम्. The changes to be noted in regard to the nine *pūrva* &c. (see Nos. 162 and 197) are as follows.

1. *p*. पूर्वो or पूर्वाः । 5. *s*. पूर्वस्मात्, पूर्वात्, पूर्वाद् । 7. *s*. पूर्वस्मिन्, पूर्वैः । The rest like *sarva*. Like *pūrva* are declined एह, अवर, दक्षिण &c. एक

is always singular. एकः, एकम्, एकेन, एकस्मै, एकस्मात्, एकस्य, एकस्मिन् । त्वत् and त्व are both *adanta* i. e. end in short *a*; and are synonymous with अन्य । Those which end in consonants will be treated later on.

C.—DECLENSION OF DEFECTIVE BASES.

The word निर्जरः (free from old age) requires to be noted, as an example of a Defective base.

No. 245.—जरायाः जरस्यन्तरस्याम् (7-2-101). अजादो विभक्तो । Substitute *jaras* for *jará* before a case-suffix with an initial vowel पदाङ्गाधिकारे तस्य च तदन्तस्य च । Within the jurisdiction of *pada* and *aúga*, i. e. in the course of the operation of rules relating to finished words and Inflective bases, whatever is spoken of a particular word, applies also to what ends with the word. Hence, what is said about *jará*, is also true of what ends with *jará*. But if it be urged that *jaras* should take the place of the whole word, *nirjara*, as enjoined by No. 48; it cannot hold good, because निर्दिश्यमानस्यादेशा भवन्ति substitutes take the place of that form only which is exhibited in the rule enjoining a substitute. Hence, the substitute *jaras* comes in the room of *jará* only which is cited in the rule. Again, another objection may be raised, that *jaras* is enjoined of *jará* with the long *a*; but not of *jara* with the short *a*. This objection is thus answered—एकदेशविकृतमनन्यवर्धति । What is marked by a change in part does not become like another, i. e. quite a different thing. By way of illustration it is said that a dog remains a dog, even after it has lost its ears. Hence, 1. *s.* निर्जरः । 1. *d.* निर्जरसो, निर्जरसः । 2. *s.* निर्जरसम् । 2. *d.* निर्जरसो । 2. *p.* निर्जरसः । 3. *s.* निर्जरसो । 3. *d.* निर्जराभ्याम् । 3. *p.* निर्जरैः, &c. It is declined like *Ráma* before suffixes beginning with consonants.

No. 246.—पददन्तेमासृष्टृत्रिशसन्त्यन्तोषन्यकञ्चकसुदवासञ्जसप्रभतिषु (6-1-63). पाद, दन्त, नासिका, मास, दृष्टय, निशा, असृज, घृष, दोष, यक्त. शक्त, उदक, आस्य, एषां पदादयश्चादेशाःस्युः शसादौ वा ॥ When *śas*, &c. follow, optionally substitute—*pad* for *páda* (the foot); *dat* for *danta* (a tooth); *nas* for *násiká* (the nose); *más* for *mása* (a month); *hríd* for *hrídya* (the heart); *nís* for *nísá* (night); *asan* for *asrij* (blood); *yúshan* for *yúsh* (soup); *doshan* for *dosh* (the arm); *yakan* for *yakri* (the liver); *śakan* for *śakrit* (dung); *udan* for *udaka* (water); *āsan* for *āsya* (mouth).

1st case पादः, पादौ, पादाः । 2nd case पादम्, पादौ, पादान् or पदः ।
3rd case पदा or पादेन, पादाभ्याम् or पदभ्याम्, पादौ or पाद्भ्यः, &c.

1st case मासः, मासौ, मासाः । 2nd case मासम्, मासौ, मासान् or मासः । 3rd case मासा or मासेन, मासाभ्याम् or मासभ्याम् = माभ्याम् । (Here, *ra* for *s* by No. 133, *y* for *ru* by No. 136 and elision of *y* by No. 140).
3. *p.* माभिः or मासैः । 4. *s.* मासै, or मासाय, माभ्याम्, &c.

1st case दन्तः दन्तौ, दन्ताः । 2. *c.* दन्तम्, दन्तौ, दन्तान् or दतः । 3. *s.* दन्ता or दन्तेन । 3. *d.* दत् + भ्याम् = ददभ्याम् (*d* for *t* by 87, because *danta* is named *pada* before *bhyam*, &c. by No. 172). In *dantah*, *dantā*, the substitution of *jaś* does not take place; because inflective bases are called *bha* before *yachūdi* suffixes by No. 173.

1st case—यूयः, यूयौ, यूयाः । 2. *c.* यूयम्, यूयौ, यूयान् or यूयन् यः ।
This form seeks the aid of the following.

No. 247.—अस्त्रोपेनः (6-4-134). अङ्गावयवोःसर्वनामस्थानयजादि
स्यादिपरो यो न तस्याकारस्य लोपः स्यात् । The short *a* of *an*, the last syllable of an inflective base is elided before case-suffixes beginning with *y* or *a* vowel and not being *sarvanāmasthāna*. Hence, यूयन् + अस् । The *n* after *sh* will be changed to the cerebral by the following rule.

No. 248.—रषभ्यां नेगः समानपदे (8-1-1). In the same *pada* or finished word, *n* following *r* or *sh* is changed to the cerebral. Hence
2. *p.* यूयः । 3. *s.* यूयः । 3. *d.* यूयन् + भ्याम् । The *n* in this form is elided by the next rule.

No. 249.—न लोपः प्रातिपदिकान्तस्य (8-2-7), प्रातिपदिक संज्ञकं यत्
पवं तदन्तस्य न लोपः स्यात् । The final *n* of a *Pratipadikā*, when it attains to the designation of a *pada* is elided. When the suffixes following a crude form (*Pratipadikā*) are elided, or when a crude form is called a *pada* by No. 172, this rule applies. Hence, we have 3. *d.* यूयभ्याम् । 3. *p.* यूयभिः । 7. *s.* यूयन् + ङि । This form calls for the optional elision of *a* in accordance with the following.

No. 250.—विभाषा ङिश्योः (6-4-136). The short *a* of *an* (see No. 247) is optionally elided before *ñi* and *śi*. Hence 7. *s.* यूयणि or यूयं । The other words of Rule 246 will be declined in their proper places. द्वयोरहोभयो, द्वयः (lasting two days). This is declined like *Rāma*, but the 7th case of it is formed by the next rule.

No. 251.—संख्याविसापूर्वस्याह्न्याऽहनव्यतरस्यां ङे (6.3.110). *Ahan* is optionally the substitute of *ahna* before the suffix *ñi*, when it occurs in a compound preceded by a numeral, or by *vi* or by *sāya*.

झृ + ङि = झृह + इ or झृहन् + इ = झृहे (Guna) or झृहनि or झृहि (250). अह्: सायः = सायाह्: (evening). 7. s. सायाह् or सायाहि or सायाहनि । विगतमह्यह्: (the past day). 7. s. व्यह् or व्यहि or व्यहनि । Now we come to the declension of bases ending in long *a*.

D.—DECLENSION OF BASES ENDING IN LONG *a*.

विश्वं पातोति विश्वपाः (the Preserver of all, God).

No. 252.—दीर्घाज्जसि च (6.1.105). When *jas* or *ich* (letters of *ich* group) follows a long vowel, the long vowel homogeneous with the preceding is not substituted (an exception to No. 234). Thus, we have विश्वपा (*viddhi*, 69) in l. d.

1. *p*. विश्वपाः (73). 2. *s*. विश्वपाम् (237). 2. *d* विश्वपा । 2. *p*. विश्वपा + अस् । *Viśvopā* being called *bha* by No. 173, the long *a* of *pā* is elided by the next rule.

No. 253.—आतो धातोः (6.4.140). Elision is the substitute of an inflective base that ends with a verb ending in the long *a*, when the base is called *bha*. The elision in this case affects the final of the base by No. 45.

Hence, विश्वप् + अस् = विश्वपः । 3rd case विश्वपा, विश्वपाभ्याम्, विश्वपाभिः । 4th case विश्वपे, विश्वपाभ्याम्, विश्वपाभ्यः । 5. *s*. विश्वपः । 6. *s*. विश्वपः । 6. *d*. विश्वपाः । 6. *p*. विश्वपाम् । 7. *s*. विश्वपि । 7. *p*. विश्वपासु । Voc. sing. हे विश्वपाः, &c. सर्वं शङ्खध्मादयः । In the same way *śaṅkhaḍhmā*, the blower of a conch-shell and the like. हाहा 'a celestial musician.' This does not end in a verb; hence it differs in declension from *viśvopā*. 1st case हाहाः, हाहौ, हाहाः । 2. *c*. हाहाम्, हाहौ, हाहान् । 3. *c*. हाहा (No. 73) हाहाभ्याम्, हाहाभिः । 4 हाहे (*viddhi*) हाहाभ्याम्, हाहाभ्यः । 5 हाहाः (73), हाहाभ्याम्, हाहाभ्यः । 6. *c*. हाहाः, हाहौः (*viddhi*) हाहाम् । 7. *c*. हाहे (Guna) हाहौः हाहासु ॥

E.—DECLENSION OF WORDS CALLED *ghī* (see No. 170).

Ex. हरि = *Vishnu*. 1. *s*. हरिः (133, 109). हरी (234). 1. *p*. हरिजम् = हरे + अस् (227) = हरयः (65). 2. *s*. हरिम् (237). 2. *d*. हरी । 2 *p*. हरीन् (234, 238). 3. *s*. हरि + टा, *ān* is an old name of *tā*.

No. 254.—आढो नास्त्वियम् (7-3-120). *Nā* is the substitute of *ā* coming after a base named *ghī*, but not in the Feminine. Hence, 3. *s.* हरिणा (248). 3. *d.* हरिभ्याम् । 3. *p.* हरिभिः । 4. *s.* हरि + हे = हरे + ए (229) = हरे (65). 4. *d.* हरिभ्याम् । 4. *p.* हरिभ्यः । 5. *s.* हरि + ङसि । Then

No. 255.—हसि हसोश्च (6-1-110). When *eu* is followed by the short *a* of *āsī* and *ās*, the form of the prior is singly substituted for both. Hence हरे + अस् (229) = हरेस = हरेः (133, 109). 5. *d.* हरिभ्याम् । 5. *p.* हरिभ्यः । 6. *s.* हरेः । 6. *d.* हयोः (*yan*). 6. *p.* हरीणाम् (221, 242 and 239). 7. *s.* हरि + ङि = हर + औ (217) = हरी (69). 7. *d.* हयोः । 7. *p.* हरिषु (243). Voc. हे हरे (226) हे हरी, हे हरयः । In the same way decline कवि (a poet). शोपति (Lord of Fortune). रवि (the sun). अग्नि (fire). अरि (a foe). अलि (a black bee), &c., &c.

Ex. सखि (a friend).

No. 256.—अनङ् सो (7-1-93). *Anān* is the substitute of the base *sakhi*, when *su*, other than the vocative, follows. Thus: सखन् + स । *Anān* by Maxim. No. 46 occupies the place of the final letter of *sakhi*. Again the penultimate letter of the form *sakhan* is to be elided by the next rule.

No. 257.—सर्वनामस्यानेवासंयुद्धो (6-4-8). The penultimate letter of a base ending in *n* is lengthened, when a *sarvanāmaasthāna* not being *sāmbuddhi*, follows. Hence, सखान् स । Now the *s* being a uniliteral suffix (see No. 174) is elided by the next rule.

No. 258.—हल्ब्याख्या दोर्धात् सुतिस्युक्तं हल् (6-1-68). There is elision of the suffixes, *su*, *ti* and *si* (the last two being verbal), when reduced to the uniliteral form after what ends in a *hal* or *ūi* or *ōp*. Hence, सखान् = सखा (249). 1. *d.* सखि + औ ॥

No. 259.—सख्युरसंयुद्धो (7-1-92). When the *Sarvanāmaasthāna* suffixes lacking the designation of the vocative come after the base *sakhi*, they are treated as *nit*, i. e. what has an indicatory *n*. Hence the suffixes, औ, जस्, अम्, औद् are *nit* after *sakhi*. The office of *nit* suffixes is stated below.

No. 260.—अवोडिणिति (7-2-115). जितिणिति च पेरजन्ताङ्गस्य वृद्धिः स्यात् । *Vridhī* is the substitute of a base ending in a vowel, when *nit* or *nit* suffixes follow. Hence, सखि + औ = सखायो (echo). 1. *p.* सखायः । 2. *s.* सखायम् । 2. *d.* सखायो, सखीन् (234, 238). 3. *s.* सख्या (61). 3. *d.*

सखिभ्याम् । 3. *p.* सखिभिः । 4. *s.* सख्ये, सखिभ्याम्, सखिभ्यः । 5. *s.* सखि + कसि = सख्य + कसम् । After *yan* has taken place, the next rule applies.

No. 261.—*ख्यत्वात्परस्य* (61-112). Short *u* is the substitute of the suffixes *āsī* and *ās* coming after the syllables *khi* and *tī* (long and short), for the final vowels of which *yan* has been substituted. (i. e. after *khy*, *ty*). By Maxim. 47, *u* is used instead of the initial vowel of *āsī* and *ās*. Hence, 5. *s.* सख्युः । 5. *d.* सखिभ्याम् । 5. *p.* सखिभ्यः । 6. *s.* सख्युः । 6. *d.* सख्योः सखीनाम् (221, 242). 7. *s.* सख्यौ (216, 61). 7. *d.* सख्योः । 7. *p.* सखिषु voc. हे सखे (226). पति — master. This word is not *ghī* in the simple form (170 a). Hence *yan* instead of *Guna* is used in its declension. Thus 3. *s.* पत्या । 4. *s.* पत्ये । 5 and 6. *s.* पत्युः (261). 6 and 7. *d.* पत्योः । 7. *s.* पत्यौ (216); the rest like *Hari*. But in a compound, 3. *s.* भूपतिना । 4. *s.* भूपतये, &c.

Ex शोभनः सखा, सुसखा (a beautiful friend). 1. *d.* सुसखायौ । 1. *p.* सुसखायः, अनङ्गिद्वयभयोरानङ्गत्वात्तदन्तेऽपि प्रवृत्तिः, समुदायस्य सखि रूपत्वाभावात्सखीति विसंज्ञा, ख्यत्वादित्युत्थ न ॥ The substitute *anañ* and the change of the status of the *sarv.* suffixes to that of *nit* suffixes, all these being peculiar to the base of a word, are applicable to what ends with the base, but as the compound form (*susakhi*) is quite different from the simple *sakhi*; hence the compound is called *ghī* (the limitation असखि being quite inopportune) and No. 261 cannot apply. Hence 3. *s.* सुसखिना । 4. *s.* सुसख्ये । 5 and 6. *s.* सुसखिः । 7. *s.* सुसख्यौ, &c.

अतिशयितः सखा, अतिसखा (a great friend). परमः सखा यन्त्र = परम सखा (he who has the most excellent friend or a bosom friend). सखीमतिक्रान्तोऽतिसखिः (superior to or surpassing a female friend). 1. *d.* अतिसखायौ, परमसखायौ, अतिसखी, गोशब्देऽप्यनङ्गित्वे प्रयसंते । In परम सखा, the word *sakhi* has lost its independent character, still the substitute *anañ* and the characterisation of *sarvanāmaasthān* suffixes as *nit* suffixes are applicable. In the 3rd and the subsequent cases, these are declined like *Hari*; while अतिसखिः is wholly declined like *Hari*.

F.—DECLENSION OF NUMERALS ENDING IN SHORT *i*.

कति (how many?) is a true plural. Hence, 1. *p.* कतिजम् *kati* being named *shat* by No. 176, the suffix *jas* as well as *ās* is elided by No. 203, and the *luk* thus taking the place of the suffixes does not influence the form *kati*, as elided suffixes generally do (प्रत्ययलोपेऽ); be.

cause No. 179 forbids such a course. Hence *kati* cannot be affected by *guna* in accordance with No. 227. Thus 1. *p. कति* । 2. *p. कति* । 3. *p. कतिभिः* । 4. *p. कतिभ्यः* । 5. *p. कतिभ्यः* । 6. *p. कतीनाम्* । 7. *p. कतिषु* ॥

Ex त्रि (three). 1. *p. त्रि + जस् = त्रे + अस्* (227) = त्रयः (65). 2. *p. त्रि + शस् = त्रीन्* (234, 238). 3. *p. त्रिभिः* । 4. *p. त्रिभ्यः* । 5. *p. त्रिभ्यः* । 6. *p. त्रि + आम्* ॥

No. 262 — त्रेस्त्रयः (7-1-53). Substitute *traya* for *tri* before *ām*. Hence त्रयाणाम् (221, 242, 239). 7. *p. त्रिषु* । गीणत्वेऽपि । Also when *tri* occurs at the end of an attributive Comp.

Ex त्रियःत्रयाणाम् (of those who have three dear friends). द्वि = two, is dual and used as a Pronominal.

No. 263 — त्वदादीनामः (7-2-102). Short *a* is the substitute of the Pronominals beginning with *tyad* (see 155), when a case-suffix follows. द्विप्रयन्तानामेवेष्टिः । The great Commentator wills that the list shall not extend beyond *dvi*. Hence, 1 and 2. *d. द्वि + आ = द्व + आ = द्वौ* । 3, 4, 5. *d. द्व + भ्याम् = द्वाभ्याम्* (240). 6 and 7. *d. द्वि + आम् = द्व + आस् = द्वे + आस्* (231) = द्वयोः । 2. द्वौअतिक्रान्ते = अतिद्विः (excelling the two) like *Hari*. औदुलोमिः (a descendant of *Uduloman*).

1. *s. औदुलोमिः* । 1. *d. औदुलोमी* । 1. *p. उदुलोमाः* ॥

2. *s. औदुलोमिम्* । 2. *d. औदुलोमी* । 2. *p. उदुलोमान्* ॥

लोमोऽपत्येषु बहुषु, अकारो यत्तव्यः । Short *a* is the substitute of *Uduloman* to express a plurality of descendants. In the plural number the form *उदुलोम* is declined, and in singular and dual *औदुलोमि* which resembles *Hari*.

G.—DECLENSION OF WORDS ENDING IN LONG *i*.

Ex. वातप्रमिमीते, वातप्रमी 'out-running the wind; an antelope.'

1. *s. वातप्रमी* । 1. *d. वातप्रम्यौ* (No. 234 does not apply here, because No. 252 prohibits its operation; hence No. 267 applies). 1. *p. वातप्रम्यः* । 2. *s. वातप्रमीम्* (237). 2. *d. वातप्रम्यौ* । 2. *p. वातप्रमीन्* । 3. *s. वातप्रम्या*, वातप्रमीभ्याम्, वातप्रमीभिः, 4. वातप्रम्ये, do. वातप्रमीभ्यः, 5th वातप्रम्यः do. do. 6. वातप्रम्यः, वातप्रम्योः, वातप्रमी + आस् = वातप्रम्याम्, 7. वातप्रमी, do. वातप्रमीषु, (243). 7. *s. वात प्रमी*, अकः सवर्णो

क्लिबन्तवातप्रमीशब्दस्य तु अस्मि शसिडे च विशेषः, वातप्रम्यम् वातप्रम्यः, वातप्रम्यः; शरनेकाच्च इति यत् । The word *vātapramī*, when it ends in

kvip. forms. 2. *s*. यातप्रम्यम् । 2. *p*. यातप्रम्यः । 7. *s*. यातप्रम्यि, in accordance with No. 267. The 1st *śataprami* ends in the *unad*, suffix ई (यातप्रमिः Rule 1, Chapter IV. *unadi*).

In the same way are declined ययी (यात्यनेनेति = a path). ययी (पातिलोकार्कमिति = the sun) &c.

बहुः श्रेयस्यो यस्य सबहुश्रेयसी, 'he who has many excellent qualities'; like *nadi*. We have, 1. *s*. बहुश्रेयसी, (No. 258). 1. *d*. बहुश्रेयस्यौ (61). 1. *p*. बहुश्रेयस्यः । 2. *s*. बहुश्रेयसीम् । 2. *p*. बहुश्रेयसीन् । 3. *s*. बहुश्रेयस्या (61). 3. *d*. बहुश्रेयसीभ्याम् । 3. *p*. बहुश्रेयसीभः । 4. *s*. बहुश्रेयसी + डे = बहुश्रेयसी + आट् + डे (223, the *śit* suffixes of *nadi* are enlarged by *āt*, hence) बहुश्रेयसी आ, इ.; to this form, the next rule refers.

No 264.—आटञ्च (6-1-90). आटोऽविपरिवृद्धिरकादेशः स्यात् । *Vrid-dhi* is the single substitute, when *ach* follows *āt*. Thus = बहुश्रेयसी + ये = बहुश्रेयस्यै (*yan*).

5 and 6. *s*. बहुश्रेयस्याः (*āt*, *vrid-dhi*; *yan*), 6 and 7. *d*. बहुश्रेयस्योः । 6. *p*. बहुश्रेयसीनाम् (221). 7. *s*. बहुश्रेयस्याम् (214). 7. *p*. बहुश्रेयसोषु ॥

No. 265.—अम्बार्थनद्योर्ह्रस्वः (7-3-107). The short vowel is the substitute of words meaning *ambā* (a mother) and of *nadi*, when the vocative *su* follows.

Hence, हे बहुश्रेयसि.

Ex. कुमारोमिच्छन् कुमारीवाचरन् वा ब्राह्मणः कुमारी । 'A Brahman who wishes for a damsel, or acts like a damsel,' here *kvip* in the sense of the agent is added to the nominal base *kumārī*. This verbal suffix entirely disappears leaving the base bare.

1. *s*. कुमारी (258). 1. *d*. कुमारी + श्री । Being formed by the verbal affix *kvip*, this word comes within the scope of the following general rule.

No. 266.—अचिश्नुधातुभ्यां योरिण्डुवडौ (6-4-77). श्नुप्रत्ययान्तस्ये वर्णा वर्णान्तस्य धातोर्भू इत्यस्य चाङ्गस्येयङ्कुवडौ स्तोत्रादौ प्रत्ययेपरे ॥ Of verbal bases ending in the suffix *śnu* or of verbal roots ending in the letter *i* or *u*, and of the nominal base *bhīu*, *iyañ* and *uvāñ* are the substitutes; when an affix beginning with a vowel follows. Now in the case of *kumārī* consisting of more syllables than one, this general rule gives way to the next special-rule of the *apavāda* nature.

No. 267.—एरनेकाचोऽसंयोगपूर्वस्य (6-4-82). धात्ववयवसंयोगपूर्वा न भवति यद्वयसंस्तन्ता यो धातुस्तदन्तस्यानेकाचो ङ्गस्य यण् स्यादजादौ प्रत्ययेपरे ॥

Yan is the substitute of a multivocal base ending in a verbal root that ends in *i* not preceded by a compound consonant forming a part of the root; when an affix with an initial vowel follows. Hence, *yan*—कुमार्यो, 1. *p.* कुमार्यः; voc. sing. हे कुमारि (265), 2. *s.* कुमार्यम्। 2. *p.* कुमार्यः। 4. *s.* कुमार्यो। 5. and 6. *s.* कुमायाः। 6. *p.* कुमारीणाम्। 7. *s.* कुमार्याम्। 7. *p.* कुमारीषु। प्रधी, a genius, is thus declined—1. *s.* प्रधीः। 1. *d.* प्रध्या। 1. *p.* प्रध्यः। 2. *s.* प्रध्यम्। 2. *d.* प्रध्या। 2. *p.* प्रध्यः। 7. *s.* प्रध्या। the rest like *vataprami*. Note that *kumārī* in spite of losing its independent character is still declined like *nadī*.

Ex. उन्नी 'one who leads up, a rescuer,' 1st sing. उन्नीः, उन्नी। धातुना संयोगस्य विशेषणानि हस्यादेव यन्। The compound consonant as mentioned in Rule No 267 must be a part of a verbal root, and since the compound consonant in this example is formed of the initial letter of the root *ni*, to lead and the final of *ut*, hence No. 266 does not apply and we have *yan* by No. 267. एवं ग्रामणी। In the same way *grāmani*, the leader of a village. Why the restriction, 'not preceded by a compound consonant'? Witness सुप्रियो 'two prosperous men'; here the final *i* is preceded by a compound consonant forming part and parcel of the root.

N. B.—गतिकारकेतरपूर्वपदस्य यन् नेष्यते। It is the wish of the great Commentator that *yan* shall not be the substitute of what is preceded by something else than *gati* (25a) and *Kāraka*.

Hence, शुद्धिधियो 'two men of pure minds,' परमधिधियो 'two men of great intellect.'

No. 268.—न भूसुधिधियो (6-4-85). *Yan* is not the substitute of *bhu* 'to exist and *sudhi* 'an intelligent man,' before a case suffix beginning with a vowel. Hence, 1. *s.* सुधीः। 1. *d.* सुधिधियो (266). सखायमिच्छतीति, सखीयति, ततः क्तिप् (सखी) 'he who wishes for a friend.' Acting on the principle that a partial alteration in a word does not affect its identity we have, 1. *s.* सखा। 1. *d.* सखायो। 1. *p.* सखायः। voc. sing. हे सखीः, अस्मि पूर्वपदोत्पत्त्याद्यणिप्रत्यये ततोऽपि परत्वात्सख्यसम्बुद्धौ, इति प्रवर्तते। By the Law of Posteriority *yan* (No. 267) supersedes the substitution of the Prior Form (No. 237) and then by the same Law is superseded by No. 259. Thus 2. *s.* सखायम्, 2. *p.* सख्यः (267). Use *yan* (267) in the rest of the declension of this word.

सहस्रेण वसन्ते सखः, तमिच्छतीति, सखीः 'who wishes for what is in the sky.' सुतमिच्छतीति सुतोः 'who wishes for a son.' सुखमिच्छतीति

सुखी 'a pleasure seeker.' 1. *d.* सुख्यो, सुख्यो, सुख्यो । 5 and 6. *s.* सुख्युः, सुख्युः, सुख्युः (No. 261).

H.—WORDS ENDING IN SHORT *u* AND SHORT *ri*.

शंभु (*Śiva*) is declined like *Harī*, as, शंभुः, शंभू, शंभवः, &c. In the same way are declined विष्णु, वायु (the wind) भानु (the sun). Now, we come to the declension of bases ending in *ri*. The base क्राष्टु 'a jackal' is treated as one ending in *ri* before *sarva* suffixes in accordance with the rule coming next.

No. 269.—**वृजवत्क्राष्टुः** (7-1-95). The form *kroshṭu* is like *krosh-ṭri* before *sarvanāma-ṣṭhān* suffixes, but not before the *su* of *sambudhi*. Hence, we have to decline the form *kroshṭri* in the 1st and 2nd case. Thus by No. 228 क्राष्टु becomes क्राष्टर् (41), but the following rule provides for the nom. sing. otherwise.

No. 270.—**अदृशनस्युदसेनेहसां च** (7-1-94). *Anān* is the substitute of words ending in short *ri*, of *uśmas*, 'the regent of the planet Venus,' of *puruṣaṇsas* 'Indra' and of *anehas*, 'time,' when *su* not being *sambudhi* follows. Hence क्राष्टन् + स ॥

No. 271.—**अनृन्तृचखसनपृनेदृत्वदृतृहोतृपोतृयशास्तृणाम्** (6-4-11). The penultimate letters of these—*ap*, water; what ends in *trich* or *trich*; *svasri*, a sister; *naptri*, a grandson; *neshṭri*, an officiating priest; *tvashṭri*, a carpenter; *kshatṭri*, a charioteer; *hotṭri*, a Rigvedī priest; *potṭri*, a priest; *praśastṭri*, a ruler; —is lengthened, when a *sarvanāma* suffix excluding *sambudhi* follows. Since *kroshṭri* ends in *trich*, we have क्राष्टान् स । Again, eliding *s* by No. 258, and *n* by No. 249, we get 1. *s.* क्राष्टा । 1. *d.* क्राष्टारो (228 and 271). 1. *p.* क्राष्टारः । 2. *s.* क्राष्टारम् । 2. *d.* क्राष्टारो । 2. *p.* क्राष्टु + शस् । *Kroshṭu* does not assume the *trich* form before *śas*, hence by No. 234 and 238, we have क्राष्टून् । 3. *s.* क्राष्टु + टा । then,

No. 272.—**विभाषा नृतीयदिष्वचि** (7-1-97). *Kroshṭu* is optionally *kroshṭri*, when a suffix of the 3rd case or of the subsequent ones beginning with a vowel follows. Hence, we have क्राष्टु + आ = क्राष्टा in 3. *s.* or क्राष्टूना । 3. *d.* क्राष्टूभ्याम् । 3. *p.* क्राष्टूभिः । 4. *s.* क्राष्टे or क्राष्टवे (229). 5. *s.* क्राष्टु + ङसि—to avoid *yaṇ* we have the next rule.

No. 273.—**अत उत** (6-1-111). **अदन्तात् ङसिङ्सोरति परे उकार एकादेशः स्यात्** । Short *u* is the single substitute, when the *a* of *nasī* and *nas* follows what ends in short *ri*. Since a substitute for *ri* is always followed by *r*, we have to employ *ur*. Thus क्राष्टूर्स.

No. 274.—रास्स्य (४-२-२५) रेकास्योगान्तस्य सस्यैव लोपो नान्यस्य ॥
रेकस्य विसर्गः । When *s* at the end of a compound consonant follows
r in the same; it is elided, but any other letter under the same con-
ditions cannot be elided. Hence, after the elision of *s*, *r* is replaced by
a *visarga* (109). Thus 5 and 6 *s* क्राष्टुः or क्राष्टः । 6 and 7. *d* क्राष्टोः
or क्राष्ट्योः । 7. *s* क्राष्टरि or क्राष्टो । 6 *p* क्राष्टु + आम् । आमि परत्वात्सुवद्भावे
प्राप्ते ॥ नुमचिरवृज्यद्भावेभ्यो नुट् पूर्वविप्रतिषेधेन ॥

Here by virtue of *am*, two rules No. 272 and 221 come into
effect at the same time; then by the Law of Opposition, No. 58,
preference is given to No. 272. But Pāṇjali says: 'Let by the op-
position of a preceding rule (contrary to No. 58) *nuṭ* be used in
preference to *num*; the aphorism *achi ra rita* (No. 282) and *triṣṭ*
form No. 272. Thus 6. *p* क्राष्टूनाम् । Now we come to the declension
of bases ending in long *u*.

I.—LONG *u*, *ri*, *lri*, &c.

Ex. हृद् (a celestial musician). 1st हृद्, हृद्, हृद्; 2nd हृद्म
हृद्मि, हृद्मन् । *Yan* is used in all cases.

Ex. अतिचमू (victorious over armies) is declined like *nadi*.
Hence, voc. *s*. हे अतिचमु (265). 4 *s*. अतिचम्ये । 5 and 6. *s*. अति
चम्याः । 6. *p*. अतिचमूनाम् । Ex. खलपू (a sweeper). 1. *s*. खलपूः ॥

No. 275.—श्रीः सुप्ति (6-4-83) धात्ववयवसंयोगपूर्वो न भवति य
उवर्णस्तदन्तो यो धातुस्तदन्तस्यानेकाच्चाङ्गस्य यण् स्यादत्रादौ सुप्ति । गतिकार-
केतर पूर्वपदस्य यण् नेष्यते ॥ When a *sup* suffix beginning with a vowel
follows; *yan* is the substitute of an Inflective base that consists of
more syllables than one, and ends with a verb; provided that the
verb ends in the letter *u* not preceded by a conjunct consonant form-
ing a part and parcel of it. *Yan* is not intended, when something
else than a prefix or a case is attached at the beginning of a verbal
word. And since *khala* is here a case 'Kāraka,' we have by employing
yan, 1. *d*. खलप्यः । 1. *p*. खलप्यः, &c.

In the same way सुतः 'a good reaper.' Why 'that...consists'?
Witness the Monosyllabic Form तूः, लुवौ, लुवः ।

Ex. वर्षाभूः (a frog); to avoid *uacān*, the following special rule
*was framed.

No. 276.—वर्षाभ्यवच (6-4-8) *Yan* is the substitute of this form
before a *sup* suffix beginning with a vowel. Hence, वर्षाभ्यो, वर्षाभ्यः, &c.

अनुदृम्भजम्बुकफेनककन्युदिधिप्रुरित्युगादिमूत्रेण व्यत्यादितः ॥ दृभो गन्धे
 'to wind round.' दृम्भतीति दृम्भः (a snake). अतिबन्धने (to bind).
 अन्दतीति अन्तः (a tie). जमुश्वदेन (to eat). जमतीति, जम्बः (Indian fruit,
jámun). कर्फलातीति कर्फेन (phlegmatic) दिधि धेयं स्यतित्यजति, दिधिषूः
 (losing courage or presence of mind). कर्क वधातीति कर्कन्युः (the jujube
 tree)—all these words end in *kú*, a *unadi* suffix. 1. *d.* दृम्भ्यो । 1. *p.*
 दृम्भवः । 2. *s.* दृम्भूम्; the rest like *Huhu*. दृक्षिति नान्तेहिंसार्थे व्यये भुवः
 क्विप् । The word द्रन्मु 'the thunderbolt' is formed of the indeclinable
drin 'injury' and *bhu* 'to be' followed by *krip*. दृन्कर पुनः पूर्वस्य भुवो यण्
 वक्तव्यः । *Yan* is the substitute of *bhu* preceded by *drin* 'injury' *kara*
 'hand' *punah* 'again.' Hence, 1. and 2. *d.* दृन्क्यो । 1. *p.* दृन्क्यः; the
 rest like *khalapá*. करभूः 'a fingernail' makes 1 and 2. *d.* करभ्यो and
 1. *p.* करभवः, पुनर्भूः (regenerated). पुनर्भ्यो, पुनर्भवः । धात् 'the Supreme
 Cherisher' makes 1. *s.* धाता (Nos. 270, 271, 258, 249). 1. *d.* धातारो
 (228, 271). 1. *p.* धातारः । Voc. sing. हे धातः (228, 258, 109).

अस्मिन्नात्रय गात्वं वाच्यम् । Let it be stated that *n* cerebral is used
 in place of *n* dental coming after *ri* long or short. Hence, 6. *p.* धातृणाम्
 (221, 242). In the same way are declined, *naptri* &c. of No. 271.
 पितृ 'a father' makes 1. *s.* पिता । 1. *d.* पितरो । 1. *p.* पितरः । 2. *s.* पितरम् ।
 2. *p.* पितॄन्; the rest like (धातृ). *Pitr* does not come within the
 operation of rule 271, and likewise जामातृ 'a son-in-law.' भ्रातृ 'a
 brother, &c' are not amenable to it नप्त्रादिग्रहणव्युत्पत्तिवन्नेतिवमार्थम् ।
 Granting that *pitr* &c. are formed by the same *unadi* suffixes that are
 employed to form *naptri* &c. mentioned in Rule No. 271, the citing of
 these alone in No. 271, determines that those *pitr* &c. are excluded
 from the operation of it.

Ex. नृ 'a man' makes 1. *s.* ना । 1. *d.* नरो । 1. *p.* नरः । voc. sing.
 हे नः ॥

No. 277.—नृ च (6-4-6). The vowel of *nri* is optionally length-
 ened before *nám*. Hence, नृणाम् or नृणाम् ॥

The imitative forms of the verbal roots कृ 'to scatter' and नृ
 'to float' are *kri* and *tri*, being actually the original forms of them,
 and either *it* or *yan* is made use of in declining them. Thus 1. *s.* कीः ।
 1. *d.* किरौ । 1. *p.* किरः । 1. *s.* तीः । 1. *d.* तिरौ । 1. *p.* तिरः; the rest
 like *gir*. Alternatively, कृः, क्रौ, क्रः । 2. *s.* कृम् । 2. *d.* क्रौ । 2. *p.* कृन् ।
 3. *s.* क्रा । 4. *s.* क्रै, &c.

The imitative forms गम्बु, शङ्कु make 1. *s.* गम्भा शङ्का (No. 270).
1. *d.* गम्बो, शङ्को (here Guṇa by No. 228 is followed by *l* by No. 44).
1. *p.* गम्बल; शङ्कलः । 2. *s.* गम्बल्, शङ्कल् । 2. *p.* गम्बून्, शङ्कुन् । 3. *s.* गम्बा,
शङ्का । 4. *s.* गम्बे । 5 and 6. *s.* गम्बल्, शङ्कुल्, &c.

Ex. से makes 1. *s.* सेः । 1. *d.* सयो । 1. *p.* सयः, &c. Likewise स्तयेः
स्तयो, स्तयः । Ex. गो 'a bull.'

No. 278 *a.*—गोतोणिस् (7-190). The *sa-vandma* suffixes coming after the word *go* are like *nit* suffixes. गोतोणिदति घाच्यम् । Let them be called *nit* after *o* in general, *i. e.* after words ending in *o*. By 'like *nit* suffixes' it is to be understood that they exercise the power of *nit* suffixes (see No. 260). Hence, गो + सु = गोस् = गोः । 1. *s.* गो + ओ = गोवो । 1. *d.* गवः । 1. *p.*

No. 278 *b.*—गोतोणिस् शसोः (6-193). Long *a* is singly substituted, when the vowel of *am* or of *as* follows *o*. Hence, 2. *s.* गा + ञस् = गाम्; गा + शस् = गाः । 3. *s.* गवा । 3. *d.* गोभ्याम् । 3. *p.* गोभिः । 4. *s.* गवे । 5 and 6. *s.* गोरः (255). 7. *s.* गवि । 6 and 7. *d.* गोवोः (65, 109). 6 and 7. *p.* गवाम्, गोषु । Likewise सुद्यो (the beautiful sky) सुद्यावो, सुद्यावः ।

Ex. र्द्वे—wealth.

No. 279.—रायो हलि (7-285). Long *a* is the substitute of *rai* before a case-suffix beginning with a *hal*. Hence, राः । 1. *s.* र्द्वे + ओ = रावो । 1. *d.* रायः । 1. *p.* रायम् । 2. *s.* रायः । 2. *p.* राया । 3. *s.* राभ्याम् । 3. *d.* &c.

Ex. ग्लौ (the moon), makes 1. *s.* ग्लौः । 1. *d.* ग्लौवो । 1. *p.* ग्लौयः । 2. *s.* ग्लौघम् । 2. *d.* ग्लौवो । 2. *p.* ग्लौवः । 3. *s.* ग्लौवा । 3. *d.* ग्लौभ्याम् । 4. *s.* ग्लौवे । 5 and 6. *s.* ग्लौवः । 6 and 7. *d.* ग्लौवोः । 7. *s.* ग्लौवि । 7. *p.* ग्लौषु ।

CHAPTER IX.

DECLENSION OF FEMININE WORDS.

रमा—Ramā.

1. *s.* रमा + सु = रमा (258). 1. *d.* रमा + श्री (199) = रमार्धे = रमे (66 *a*). 1. *p.* रमा + जश् = रमाः (73).

By No. 233, *e* is the substitute of *Ramd* ending in *ap*, when the Voc. *su* follows, and by No. 244, the *su* is elided. Thus we have

Voc. sing. हे रमे । Voc. d. हे रमे । Voc. p. हे रमाः । 2. s. रमाम् । 2. d. रमे । 2. p. रमाः । *Ekār* being the substitute of *Ramā* before *ān* by No. 222, we have 3. s. रमया । 3. d. रमाभ्याम् । 3. p. रमाभिः । 4. s. रमा + याद् + डे (224) = रमायाद् = रमायि (69). 4. d. रमाभ्याम् । 4. p. रमाभ्यः । 5th रमायाः, रमाभ्याम्, रमाभ्यः । 6th रमायाः, रमेऽश्वे (232) = रमयोः रमायाम् (221). 7. s. रमायाद् + आम् = रमायाम् (214). 7. p. रमासु ॥

Note that the *ñit* suffixes of a feminine ending in *āp* are always augmented by *yaṭ*. ' एवं दुर्मादयः ' in the same way, *Durgā*, &c.

Ex. सर्वा, the feminine of सर्व 'all,' is thus declined—1st सर्वा, सर्वे, सर्वाः । 2nd सर्वाय, सर्वे सर्वाः । 3. s. सर्वया । 4. s. सर्व + स्याद् + डे (the *āp* of *sarvā* is shortened, and *syat* is prefixed to *ñit* by No. 225) = सर्वस्ये । 5. s. सर्वस्याः । 6. s. सर्वस्याः । 6 and 7 d. सर्वयोः । 6. p. सर्वासाम् (219). 7. s. सर्वस्याम् (225, 214). 7. p. सर्वासु ॥

Ex. उत्तरपूर्वा (the north-east quarter). By No. 156, the word *pūrvā* is optionally a Pronominal in a *bahuvrīhi* compound denoting a cardinal point; hence the compound can be declined either as *sarvā* or as *Ramā* before *ñit* suffixes. Thus in 4. s. we have उत्तरपूर्वयि or उत्तरपूर्वस्ये । When the compound does not denote *antarāla*.—Intermediate space—it is declined exactly like *Ramā*; as यात्तरा, सापूर्वा यस्या उन्मुधा-यास्तस्ये उत्तरपूर्वयि (a lunatic female to whom north and east are as one).

Since what ends in *tiya* is optionally a Pronominal (तीयस्य द्वित्सुवा) before *ñit* suffixes, we have 4. s. द्वितीयस्ये, द्वितीयायि । 5 and 6. s. द्वितीयस्याः द्वितीययाः । 7. s. द्वितीयस्याम्, द्वितीयायाम्, &c., the rest like *Ramā*. In the same way तृतीया ॥

अम्बार्धनद्योर्हृत्स्यः No. 265, gives us हे अम्ब हे अक्क हे अल्ल (O mother !). But we cannot shorten the final long *a* of words ending with *dā, lā, kā*, not forming a compound consonant. Hence, हे अम्बाले, हे अम्बाडे, हे अम्बिके ॥

Ex. जरा (old age)—1. s. जरा । 1. d. जरसे (215 = श्रीभाषायात्परवा जारम्, by the Law of Posteriority, *jaras* in preference to reducing the dual suffixes of the 1st and 2nd case to the *śi* (श्री) form. 1. p. जरसः । 2. s. जरसम् । 6. p. जरसाम्, &c., पठे हलादौ च रमावत् । In the alternative case and before suffixes beginning with a consonant it is declined like *Ramā*.

Ex. नासिका (the nose). *Nas* is substituted for *nāsikā* before *śas*, &c. (246). Thus 2. p. नसः । 3. s. नसा । 3. d. नाभ्याम् (172, 133, 135,

16 a) &c. पक्षे सुटि च रमावत् । Like *Ramā* in the alternative case, before *ut* and the 1st five suffixes. By the same aphorism No. 246, निष् is used or *nīśā* before *śās* &c. Hence 2. *p.* निष्; 3. *s.* निशा । 3. *d.* निष् + याम् । *Nīś* being called a *pīda* before *bhādm* and the like, *ś* is changed to the cerebral by the following rule.

No. 280.—अथ भृजं सृजं मृजं यजं राजं भाजच्छयापः (8 2-36 = भृनि गदान्ते च). When *jhal* follows, or at the end of a *paḍa*, *śh*, cerebral *s* the substitute of *vrāścha* 'to cut' *bhr̥sya* 'to fry'; *arij* 'to create'; *nrij* 'to rub' *yaj* 'to worship'; *raja* 'to shine'; *bhr̥śa* 'to shine' and of what ends in *chh* or *ś*. Hence, निष्+भ्याम् = निड्भ्याम् (87). 3. *p.* निड्भिः । 7. *p.* निष्सु = निड्सु or निड् + धुद् + सु (102) = निड्सु or निड्सु (92).

Some say that Rule 280 relates to verbs only, since the word *dhatoḥ* can be supplied in it from टादेर्धातोश्चः (8 2 32). According to them, निड्भ्याम् &c. (87) and निड्सु (87, 85, 92) मांसपृतनामानूनां, मांस, पृत, स्रयोवाच्याः शसादो वा । Of *mansa* (flesh), *pṛitānā* (an army) and *sānu* 'a table land' there are *māns*, *pṛit* and *śnu*, respectively, when *śās*, &c follow. Hence 2. *p.* पृतः । 3. *s.* पृता । 3. *d.* पृद्भ्याम्, &c. पक्षे सुटि च रमावत् । In the alternative case and before *suṭ* like *Ramā*.

Ex. गोपा (a milkmaid) like *visvāpā* (मतिः प्रायेण हरिवत् *matī* (reason) is in most cases declined like *Harī*). Thus 1. *s.* मतिः । 1. *d.* मती । 1. *p.* मतयः । 2. *s.* मतिम् । 2. *d.* मती । 2. *p.* मतीः (238 does not apply). 3. *s.* मत्या । 3. *d.* मतिभ्याम् । 3. *p.* मतिभिः । It is optionally *nāḍi* before *āt* suffixes (see 169). Hence, 4. *s.* मत्ये or मतये । 5 and 6. *s.* मत्याः मतेः । 7. *s.* मत्याम्, मती (215). In the same way are declined *śrutī*, *amritī*, &c.

No. 281.—त्रि चतुरोः सिशानिसुचतस (7-2-99). *Tisri* and *chaturī* are respectively used for *tri* 'three' and *chatur* 'four' in the feminine, when *sup* suffixes follow.

No. 282.—अचिर ऋतः (7-2-100). *R* is the substitute of the *pi* of these before a vowel; hence तिस्रः । 1 and 2 *p.* तिसुभिः । 3 *p.* तिसुभ्यः । 4 and 5 *p.* By नुमचिर । *Nuṭ* is used before *ām* coming after these, and then the following rule applies.

No. 283.—नतिसु चतस्र (6-4-4). *Tisri* and *chaturī* are not lengthened before *ām*; hence, तिस्रणाम्, in 6. *p.* तिसुषु, in 7. *p.* प्रियाम्बय स्त्रीणि वा यस्याः सा प्रियन्निः मतिवत् (she who loves three) like *matī*. आमि

तु प्रियत्रयाणामिति विशेषः । It specially makes *priyatrayāṇam* in 6 *p.* प्रियास्तिस्रोऽयस्य स इति चिद्वहे तु प्रियतिस्त्रा (he who has three sweet-hearts; 270 and 257, 258, 249). 1. *d.* प्रियतिस्त्रा (282). 1. *p.* प्रियतिस्त्रः, &c.

Ex. द्वि (two). To this the feminine termination *āp* is added after the operation of Rule No. 263. Hence, द्व + आप् = द्वा makes 1 and 2. *d.* द्वे । 3, 4 and 5. *d.* द्वाभ्याम् । 6 and 7. *d.* द्वयोः ॥

Ex. गौरी (Pāravati) makes 1. *s.* गौरी (258). 1. *d.* गौरी । 1. *p.* गौर्यः । Voc. sing. गौरि (265). In the same way are declined वाणी (speech); नदी (a river) and the like.

Ex. लक्ष्मी (the goddess of Fortune). अद्योतन्त्री तरी लक्ष्मी धोङ्गी श्रीगामुणाटिपु सत स्त्रीलिङ्ग शब्दानां न सुतेपः कदाचन ॥ Note that the suffix *su* after *avi* (a woman in her courses) *tan'tri* (any string); *turi* (a boat), *Lakshmi* (Fortune), *dhi* (wisdom); *hri* (modesty), *śrī* (Sarasvati or Lakshmi) is never elided, as directed by No. 258; because all these end in *unādī* suffixes, but not in *nip*, &c. They are all declined like Gaurī, except in 1. *s.*

Ex. स्त्री (a female)—makes 1. *s.* स्त्री । Voc. sing. द्वेस्त्रि (265).

No. 284.—स्त्रियाः (64-79). *Iyāñ* is the substitute of the word *stri* before a suffix beginning with a vowel. Thus 1. *d.* स्त्रियो । 1. *p.* स्त्रियः ॥

No. 285.—वाम्श्लोः (64-80). *Iyāñ* is optionally the substitute of *shī* before *am* and *īś*. Hence, 2. *s.* स्त्रियम् or स्त्रीम् । 2. *p.* स्त्रियः or स्त्रीः । 3. *s.* स्त्रिया । 4. *s.* स्त्रिये (223, 264). 5 and 6. *s.* स्त्रियाः । 6 and 7. *d.* स्त्रियोः । 6. *p.* स्त्रीणाम् (*nut* = 221) 7. *s.* स्त्रियाम् । 7. *p.* स्त्रीषु ॥

Ex. स्त्रियमतिक्रान्तः, अतिस्त्रिः । 1. *s.* (masc.). 1. *d.* अति स्त्रियो (two men superior to a woman).

NOTE 1.—गुणनाभाद्येत्यनुष्ठिः परत्यात्युति बाध्यते, क्रीडे तुमाच स्त्री शब्दस्येयद्वित्यवधारिताम् ॥ *Gūṇa*, the reduction of the suffix *ḍā* to the form *na*, the substitute *au* (No. 217) and the augment *nut*—all these operations, by the Law of Posteriority supersede the substitute *īyāñ* peculiar to *stri* in the masculine; but in the neuter, *nut* too debars *īyāñ*. Thus 1. *p.* अतिस्त्रियः (227). Voc. sing. द्वे अतिस्त्रे (226). 2. *s.* अतिस्त्रियम् (285) or अतिस्त्रिम् (237). 2. *p.* अतिस्त्रियः (285) or अतिस्त्रीन् (238). 3. *s.* अतिस्त्रिया (254). 4. *s.* अतिस्त्रिये (229). 5 and 6. *s.* अतिस्त्रे (229, 255). 6 and 7. *d.* अतिस्त्रियोः । 6. *p.* अतिस्त्रीणाम् । 7. *s.* अतिस्त्री (227).

NOTE 2.—श्रीस्त्रीकारे च नित्यं स्यादम्शसोस्तु विभावादा । इयादेशोऽपि नान्यत्र स्त्रियाः पुंस्युपसर्जने ॥ क्लीबेतुनुम् । *Iyān*, a substitute before a suffix beginning with a vowel, is always used before *os* and *okār*, but optionally before *am* and *śus* and not anywhere else, when *stri* becomes a subordinate word in a compound denoting a male; but *nam* is the augment of it in a neuter compound (293). Thus: 1. *s.* अतिस्त्रिः । 1. *d.* अतिस्त्रियो । 1. *p.* अतिस्त्र्याणि । The same in the 2nd case. 3. *s.* अतिस्त्रिया । 4. *s.* अतिस्त्रियो, &c.

Ex. श्री—1. *s.* श्रीः । 1. *d.* श्रियो । 1. *p.* श्रियः । Voc. *s.* हे श्रीः (167; 283). 4. *s.* श्रिये (169, 223, 264) or श्रिये (266). 6. *a.* श्रियाः or श्रियः । 6. *p.* श्रीणाम् (168, 221) or श्रियाम् । 7. *s.* श्रियाम् (169, 214) or श्रियाम् ।

Ex. सुष्ठु धीर्यत्याः, सुष्ठु ध्यायति वेति विग्रहे तु दृष्टि मते सुधीः श्रीवत् (she whose intellect is good, or who thinks well) is declined like *śrī*, in the opinion of *patanjali*; but according to some like *sulhi*, Masculine. सुष्ठुधीः सुधीः 'good intellect' like *śrī* only. ग्रामयो + खलपू' are declined as Masculines, and very rarely as Femines. धेनु (a cow) like *matī*.

No. 286.—स्त्रियां च (7-1-36). When the word *krashṭu* denotes a female, it takes the form *krashṭrī*.

No. 287.—कृत्रेभ्यो ङीप् (4-1-5). After a word ending in *rī* and after one ending in *n*, *ṅīp* is added to form the Feminine. Hence, 1. *s.* क्राष्ट्री । 1. *d.* क्राष्ट्री । 1. *p.* क्राष्ट्र्यः; like *Gaurī*; भूः 'the eye brow' like *śrī*.

Ex. पुनर्भूः 'a widow remarried' makes Voc. sing. हे पुनर्भू (265). 2. *s.* पुनर्भ्व्यः । 1 and 2. *d.* पुनर्भ्वो । 1 and 2. *p.* पुनर्भ्वः (*yaṇ* by टन्कारः).

No. 287 a.—एकाजुतरपदेणः (8-4-12). In a compound of which the last member consists of a single syllable, the dental *n*, at the end of a *prātipadika*, or the *n* of the augment *nam*, or that of a *vibhakti* is changed to the cerebral on account of the cause *r* or *ś* contained in the 1st member of the compound. Hence, 6. *p.* पुनर्भूणाम् (because *yaṇ* is debarred by *nut*). वर्षाभू (a frog) make 1. *s.* वर्षाभूः । 1. *d.* वर्षाभ्वो । 1. *p.* वर्षाभ्वः । According to *Kaṣyapa*, it takes the form हे वर्षाभूः in the voc. singular, not being a True Feminine, according to others, it is also Feminine, hence it takes the form हे वर्षाभू in the vocative. भेष्यां पुनर्नवायां स्त्री वर्षाभूदेदुरे पुमान्—*Yālava*.

No. 288.—नषट्स्त्रादिभ्यः (4-1-10). *Ṇīp* and *tāp*; these two Feminine Terminations are never added to *shaṭ* or to *svasrī*, &c. The

words of the *svasradī* class are given in the following *śloka*.—स्वसाति-
सचतस्रचनान्दादुहितातया, याता, मातिसप्तैते, स्वसाठय उदाहृताः ॥ स्वस (a
sister); तिस्र (three); चतस्र (four); ननान्द (a husband's sister);
दुहितृ (a daughter); यातृ (a husband's brother's wife) and मातृ
(a mother). Thus by No. 271, the penultimate letter of *svasri* is
lengthened, after the substitution of *anān* or of a *Gūṇa*. स्वसा, स्वसारी,
स्वसारः, &c. *Mātri* is declined like *pitrī*, but the accusative plural is
मातृः ॥

घ्नोः is declined like 'go'; रै 'wealth' as in the Masculine, and नौ
'a boat' like *ghau* (घ्नौ).

CHAPTER X.

NEUTER BASES ENDING IN VOWELS.

Ex. ज्ञान (knowledge), makes 1. *s*. ज्ञानम् (205, 237). 1. *d*.
ज्ञान + शी (200). Now *jhāna* being called *bhā* before *śi* by No. 173,
the next rule applies.

No. 289.—यस्येति च (6-4-148). The letters *a* and *i*, long or
short, of a base, called *bha* are elided, when long *i* or a *taddhit* suffix
follows. Hence the final *a* of *jhāna* is to be elided; but श्रौढः श्यां
प्रतिषेधोवाच्यः a prohibition or counter order is given, when *śi* becomes
the substitute of *anū* (श्रौढः). Hence, ज्ञाने (60 a). In the neuter
śi (शि) is used for *jas* and *śas* by No. 201 and is called *sarvanama-*
asthāna by No. 180. Hence, 1. *p* ज्ञान + शि, to which the next rule
applies.

No. 290.—नपुंसकस्य भलचः (7-9-72). *Num* is the augment of a
neuter ending in *jal* or *ach* before a *sarvanāma*, suffix. The augment
num by No. 40 comes before the last of the vowels in a word. Thus
ज्ञानन + शि = ज्ञानानि (257). 2. *s*. ज्ञानम् । 2. *d*. ज्ञाने । 2. *p*. ज्ञानानि ।
The rest like *Rāma*. In the same way are declined धन (riches) वन
(a forest) फल (fruit), &c.

Ex. कतर "which of the two?" 1. *s*. कतर + अद् (206); The
use of the indicatory *d* in a suffix is stated in the next rule.

No. 291.—टः (6-4-143). The *ṭi* (see No. 20) of a *bha* is elided
on account of the indicatory *d* of a suffix following it; hence, कतर +
अद् = कतरद् or कतरत् (241); 1. *d*. कतरे । 1. *p*. कतराणि; voc. sing.

हे कतरत् । The rest as in the masculine. In the same way are declined कतमत्, अन्यत्, अन्यतरत्, इतरत् । But अन्यतम makes अन्यतमम् एकतरात्मनिषेधो यत्तव्यः । *Ekatara* is excluded from the operation of No. 206; hence, एकतरम् ॥

Ex. अजर (an undecaying thing). 1. s. अजरम् । 1. d. अजरसी (245, 200) or अजरे (200). After the substitution of *jaras* for *jará* coming before the substitute *si* of *śas* and *jas*, as directed by the Law of Posteriority, we may subjoin *num* to the form '*ajaras*' ending in *jhal*. Thus अजरन्सु + यि । Again,

No. 292.—सान्तमहृतः संयोगस्य (6-4-10). The vowel preceding the *n* of a conjunct of consonants ending in *s* or that of *mahat* is lengthened, when a *sarvanāma* not being the vocative *su*, follows. Hence, 1. p. अजरांसि or अजराणि (Anusvāya by No. 96). 2. s. अजरसम् or अजरम् । 2. d. अजरसी or अजरे । 2. p. अजरांसि, अजराणि ॥

N. B.—अमि लुकोपवादमभ्यासं वाधित्वा परत्याज्जरम्. ततः सचिणत परिभाषया न लुक् ॥ The substitute *jaras* by the Law of Posteriority suspends the substitution of *am* for *am* (No. 205) that contradicts *luk* (204) of the suffix *am*. Then by *Sannipāta* Rule the new form of the base cannot cause the elision of *am* by *luk* process. The aim of "*Sannipāta Paribhāṣa*" is to prevent re-action *i. e.* when some operation is performed upon the form of a word on account of a following suffix, the new form of the word cannot re-act upon the suffix and *vice-versa*. The rest of the declension of *ajara* is like the masculine.

From Rule No 246 we obtain such forms as *hvid*, *udan*, *dsan*. Hence 2 p. वृद्धि, उदानि, आसानि (201, 290). 3. s. वृद्धा, उद्गा, आसा (247). 3. d. वृद्ध्याम्, उद्ग्याम् (249), आसभ्याम् (249), &c., मास 'a month' is also neuter. 1st मासम्, मासे, मासानि । 2nd मासम्, मासे, मासानि or मासि । 3. s. मांसा । 3. d. मान्याम्, &c.

Ex. श्रीरा 'possessing wealth' becomes श्रीप in the neuter by No. 181 and is declined like *jñāna*.

Ex. वारि 'water' 1. s. वारिसु = वारि (204 = elision of *su*).

No. 293.—इकोचि विभक्तौ (7-1-73). *Num* is the augment of a neuter base ending in *ik* before a case-ending beginning with a vowel. Hence, 1. d. वारिणी । 1. p. वारिणि (257). No. 179 is not a hard and fast rule as declared by *Pāṇini* in his *Maḥābhāṣya*; hence it is

relaxed in forming the vocative of *vári*. Thus हे वारे (226) or हे वारि (204). 3. s. वारिणा (254). चेर्हिति-इति गुणे प्राप्ते वृद्ध्यात्त्वत्त्वद्वाव गुणेभ्यो नुम् पूर्व विप्रतिषेधेन । *Guṇa* is due before *hit* suffixes by No. 229, but here the Commentator says 'By the Law of Priority, *num* is used in preference to *vridhhi*, the substitution of *aw* (ओ), the being compared to the form *trich* (269) and *guṇa* (i. e. all these subsequent operations are set aside by *num*). Hence, 4. s. वारिणे । 5 and 6. s. वारिणः । 6 and 7. d. वारिणोः । 6. p. वारि + आम् । By नुमचिरम् *nut* is used in preference to *num*, &c., and hence the preceding vowel is lengthened by No. 242; thus—वारीणाम्, *vári* is declined like *Harī* in connexion with suffixes beginning with a consonant. 7. s. वारिणि । 7. p. वारिषु ॥

No. 293 a.—सुतीयादिषु भावित पुंस्कं पुंयद्गलवस्य (7-1-74). In deference to the opinion of Gálava, an ancient grammarian, let a neuter base that has been spoken of as masculine in the same signification which it bears be optionally like the masculine when *tá* or any subsequent suffix beginning with a vowel follows. Hence, अनादि (without a beginning) makes 3. s. अनादिना । 4. s. अनादये or अनादिने, &c. The rest like *vári*. पीलू is a tree, its fruit is also called पीलू; तस्मै पीलुने (to that *pílú*). Here it cannot take the masculine status, because the sense in the neuter differs from that in the masculine.

No. 294.—अस्थिदधिहृक्थदधामनहुदातः (7-1-75). *Anań* is the substitute of these before *tá* or any of the subsequent affixes beginning with a vowel and this *anań* is acutely accented. Hence दधन् + टा = दधन् + टा (247) = दध्ना । 4. s. दध्ने । 5. s. दध्नः । 6. s. दध्नः । 6 and 7. d. दध्नोः । 7. s. दध्नि or दधनि । In the same way are declined *asthi* (a bone), *sakhi* (the thigh) and *akshi* (the eye).

Ex. सुधी (intelligent). 1st सुधि, सुधिनी, सुधीनि ; voc. sing. हे सुधे (204, 179, 226) or हे सुधि (204). In the vocative, the *su* suffix is elided by No. 204, and the blank called *luk* by No. 177 ought not to influence the base before it by No. 179; but the authority of No. 179 is often set at naught as here; hence, the two forms in the vocative singular.

Ex मधु (honey). 1st case मधु, मधुनी, मधूनि । Voc. sing. हे मधो (204, 226) or हे मधु (204). सानुशब्दस्य सुर्व । The word *sánu* makes सूनि or सानूनि in 1 and 2. p.

The *Bahuvrīhi* compound प्रियक्रोष्टु (which likes a jackal) is thus declined :—1. s. प्रियक्रोष्टु । 1. d. प्रियक्रोष्टुनी त्वज्जम्भावात्पूर्वविप्र-

तिषेधेननुम् । *Num* is used here in preference to being likened to a word ending in *trich* by the Law of Priority.

टाढी पुंवत्पक्षे, प्रियक्रोद्धा, प्रियक्रोष्टुना, प्रियक्रोष्टवे प्रियक्रोष्टे । In the masculine with suffixes beginning with *tá* (see No. 293 a). 3. s. प्रिय क्रोद्धा or प्रिय क्रोष्टुना । 4. s. प्रिय क्रोद्धे or प्रिय क्रोष्टवे, अन्यत्र तुल्यदभावात्पूर्व-विहितिषेधेन नुमेव । In the neuter, *num* only is used by the Law of Priority; hence, 3. s. प्रिय क्रोष्टुना । 4. s. प्रिय क्रोष्टुने । 6. p. प्रिय क्रोष्टुनाम् (*nut* only).

Ex. सुन्न (a good cutter) makes सुनु, सुनुनी सुन्ननि in the 1st and 2nd cases, सुनुना in 3. s. &c.

Ex. धातु (nursing) 1st and 2nd cases धातु, धातुणी, धातुणि । Voc. sing. हे धातृस् (228) = हे धातृ (258) = हे धातः (109) or हे धातु (244). In the same way, ज्ञातु (knowing), कर्तु (a doer), &c.

Ex. प्रद्यौ by No. 182, becomes प्रद्यु in the neuter. Thus, 1st and 2nd cases प्रद्यु, प्रद्युनी, प्रद्युनि । 3. s. प्रद्युना, &c.

Ex. प्ररे (very wealthy)—1st and 2nd cases, प्ररि, प्ररिणी, प्ररीणि । 3. s. प्ररीणा । By maxim. सकृदेश विकृतमनन्यवत्, and रायोहलि, we have 3, 4, 5. d. प्रराभ्याम् । 3, 4, 5 p. प्रराभिः (279). 6. p. प्ररीणाम् ॥

Ex. सुनौ (having good boats)—सुनु, सुनुनी, सुन्ननि, &c.

CHAPTER XI.

MASCULINE BASES ENDING IN CONSONANTS.

Ex. लिङ् (one who licks). 1. s. लिङ् + स् = लिङ् (258), again,

No. 295.—होङ् (8-2 31) हस्यङ्कः स्याज्जलि पदान्ते च ॥ In place of *h* there is the cerebral *dh*, when *jhal* follows, or at the end of a *pada*. Hence, *h* occurring at the end of the *pada* (लिङ् = No. 28) is changed to *dh*. Thus लिङ् = लिङ् (87), or लिङ् (241). 1. d. लिङो । 1. p. लिङः । 2. s. लिङम् । 2. d. लिङो । 2. p. लिङः । 3. s. लिङो । 3. d. लिङ्भ्याम् । 3. p. लिङभिः । 4. s. लिङे । 4. d. लिङ्भ्याम् (No. 172). 4. p. लिङ्भ्यः । 5. s. लिङः । 5. d. लिङ्भ्याम् । 5. p. लिङ्भ्यः । 6. s. लिङः, लिङोः, लिङाम् । 7th लिङि, लिङोः, लिङ्सु (295, 87, 102, 92) or लिङ्सु (102 not applying).

Ex. दुह् (who milks). 1. s. दुह्स् = दुह् (258), again,

No. 296.—दादेधातेर्यः (8-2-32) = भलिपदान्ते च ॥ *Gha* is used instead of *ha* of a verb beginning with the dental *d*, when the same causes operate (see No. 295); hence, दुर्घ; now by No. 178, *su* in the elided state too continues to operate; hence the occasion for the next rule.

No. 297.—एकाचोवशीभक्कपन्तस्यस्थोः (8-2-37). से. ध्वे, पदान्ते च ॥ Substitute *bhash* for *bas* that forms part of a verbal root having but one vowel, and ending in *ghash*; when *s*, or *dhva* follows, or at the end of a *pada*. Hence, 1. *s* धुघ = धुग (87) or धुक् (241), 1. *d*. दुहो। 1. *p*. दुहः। 2. *s*. दुहम्, &c.; 7. *p*. दुहसु = दुघसु (296) = धुघसु = धुक्सु (92) = धुक्षु (243).

Ex. दुह् (who hates).

No. 298.—वाद्रुहसुहणुहणिहाम् (8-2-33). एषां हस्यवाचः स्यात्भ-
लिपदान्ते च ॥ Instead of the *h* of these,—*druh* to hate, *muh*, to be stupefied, *snuh* to be sick; *snih*, to be sticky, there is optionally *gha* when *ghal* follows or at the end of a *pada*. Thus धुग, धुक् or धुइ, धुद, (295). 1. *d*. दूहो। 1. *p*. दूहः। 3, 4, 5. *d*. धुभ्याम् or धुइभ्याम्। (Because *druh* is styled *pada* before *bhyām* by No. 172. 7. *p*. धुनु, धुदसु or धुदसु। (The suffix *su* being augmented by *dhut*, gives three forms in 7. *p*.)

No. 299.—धात्वादेः घः सः (6-1-64). The initial cerebral *sh* of a root is changed to the dental *s* in practice. Hence, णुह् and णिह् become सुह् and सिह्, the cerebral *n* too is changed to the dental at the same time. Note that Pāṇini has exhibited almost all verbal roots beginning with the dental *s* as roots with the cerebral *sh* in his *dhātupatha*. Such roots cast off their guise in the process of inflection. *Muh*, *snuh*, and *snih* are declined like *druh*.

Ex. विश्ववाह् (all-sustaining). 1st विश्ववाद् or विश्ववाइ (295, 87, 241), विश्ववाहो, विश्ववाहः। 2nd विश्ववाहम्, विश्ववाहो, 2. *p*. विश्ववाह् + शस् ॥

No. 300.—वाहः ऊद् (6-4-132). The *Samprasāraṇa ūtha* is the substitute of *vāh* in the capacity of a *gha*, (see No's. 173, 183). Hence, long *u* being used for *v* of *vāh*, we have विश्व ऊवाह् + अस्, *agau*,.

No. 301.—सम्प्रसारणाच्च (6-1-108). अचिपरे पूर्वस्वरमेकादेशः स्यात्। When *ach* follows a *Samprasāraṇa*, the form of the foregoing, i. e. the

Samprasāraṇa is the single substitute for itself, and the succeeding vowel. Thus we get विश्वऊह् + अस् = विश्वौह् + अस् (*vriddhi*) = विश्वौहः
3. *s.* विश्वौहा । 3. *d.* विश्ववाह्भ्याम्, &c.

Ex. अनहुह् ('an ox'). 1. *s.* अनहुह् + सु No. 302. चतुरनहुहोरासुदानः (7-1-98). *Am* (आम्) is the augment of *chatur* (four) and *anluh* before a *sarvanāmaanthāna* and this *ām* is acutely accented. By No. 40, *ām* is inserted after the last vowel, *i. e. u* of *anluh*. Thus we have, अनहुआह्स् = अनछाह्स्, again,

No. 302 *a.*—सायनहुहः (7-1-82) नुम् स्यात् । When *su* follows, *num* is the augment of *anluh*. Now we have अनछानह्स् । (1st, *s* is elided by No. 258; then, *h* by No. 64. The *n* cannot be elided by No. 249, because the elision of *h* by No. 64 is not recognised by 249) (see No. 68). Thus 1. *s.* अनछान् । 1. *d.* अनछाहो । 1. *p.* अनछाहः । 2. *s.* अनछाहम् । 2. *d.* अनछाहो । 2. *p.* अनहुहः । 3. *s.* अनहुहा ॥

No. 303.—वसुसंमुखंस्वनुडहंटः (8-2-72). *D*, dental is the substitute of what ends in *s*, being formed by the suffix *vasu*, of *sranu*, to fall down, of *dhvansu* to fall down and of *anluha* when they become a *pāda*. Hence, अनहुदभ्याम्, &c. Why 'ends in *s*'? Witness विद्वान्, the nom. sing. of विद्वस् (learned) which does not end in *s* in its complete state of *pada*, though it takes the affix *vasu*.

No. 304.—अम् सम्बुद्धो (7-1-99). *Am* is the augment of *chatur* and *anluh* before the vocative *su*. Hence, हे अनछन् ॥

Ex. तुरा साह (Indra aṣ overpowering the mighty *tū*) = तुरं साहयति, क्लिप् ॥

No. 305.—सहेः साहः सः (8-3-56). Cerebral *śh* is used in place of the dental of *śah*, as seen in the form *śāḥ*. Hence, 1. *s.* तुरा बाह् or तुरा बाद, तुरा साहो, तुरा साहः । (Remember that *śāh*, when influenced by the Rule 295, becomes *śāḥ*). 3. *d.* तुराबाह्भ्याम्, &c.

Ex. सुदिव् (having prosperous days).

No. 306.—दिव औत् (7-1-84). *Aut* is the substitute of the crude form *div* before *su* of the nom. singular. Note that if you regard the *aut* substitute as the representative or *sthāni* of *v*, *alvidu* ensues and calls into operation No. 258. Hence, the substitute is not *sthāni*, but quite different from *v*. Hence *s* is not elided. Thus we have सुदोः । 1. *d.* सुदिवा । 1. *p.* सुदिवः । 2. *s.* सुदिवम् । 2. *d.* सुदिवा । 2. *p.* सुदिवः ॥

No. 307.—**दिव उत्** (6 1-131). *Ut i. e. u* short, is the substitute of *div* at the end of a *pada*. *Div* is called a *pada* before *bhyam*, &c. No. 172. Hence, **सुद्युभ्याम्** ॥

Ex. **चतुर्** = four. 1. *p.* **चतुर्नाम्** = **चत्वारः** । 2. *p.* **चतुरः** । 3. *p.* **चतुर्भिः** । 4 and 5. *p.* **चतुर्भ्यः** ॥

No. 308.—**षट् चतुर्भ्यश्च** (7-1-55). *Nut* is the augment of *ām* coming after *shut* and *chatur*. Hence, 6. *p.* **चतुर् + नाम् = चतुर्णाम्** (248).

No. 309.—**अचोरह्याभ्याम् द्वे** (8 4-46). See No. 64 *g.* Hence, **चतुर्णाम्** alternatively.

No. 310.—**रोः सुपि** (8-3-16). Of *ru* (रु) only and not of any other *r* is the *visarga* substitute before the plural *su* of the 7th case. Hence, **चतुर्षु** (243). The reduplication of *sh* after *r*, as declared by No. 309 cannot take place or account of the prohibitive character of the next rule.

No. 311.—**शरोश्चि** (8-4-49). When *ach* follows, *śar* cannot be doubled. Hence, **चतुर्षु** only.

Ex. **प्रिय चतुर्** (who has four dear friends) makes 1. *s.* **प्रियचत्वारः** (302, 258, 109). 1. *d.* **प्रियचत्वारो** **प्रियचत्वारः**, **गणत्वे तुनुद् नश्यते** । No *nut* is intended, when *chatur* loses its independent character; 6. *p.* **प्रियचतुराम्**, **प्राधान्ये तु स्यादेव**; but let the augment be *nut*, when *chatur* stands as a principal word, as **परमचतुर्णाम्** of the last four or best four).

Ex. **कमलं, कमलां वा आचक्षतेः कमल्** (he says 'a rose' or look at a rose). 1. *d.* **कमलौ** । 1. *p.* **कमलः** । 7. *p.* **कमल्यु** । Ex. **प्रशाम्** (**प्रशाम्यतीति**, who overcomes his passion).

No. 312.—**मोने घातोः** (8-2-64). At the end of a *pada*, *n* is the substitute of the *m* of a verb. Hence, 1. *s.* **प्रशान्** । 1. *d.* **प्रशामो** । 1. *p.* **प्रशामः** । 3. *d.* **प्रशान्भ्याम्** (*Prasām* being called a *pada* before *bhyām*). **किम्** (who).

No 313.—**किमः कः** (7-2-103). *Ka* is the substitute of *kim* before a *vibhakti*. Hence, **क + स् = कः** । 1. *d.* **क + आ = को** । 1. *p.* **के** । 2. *c.* **कम्, को, कान्** । 3. *s.* **केन** । 4. *s.* **कस्मै** । 4. *d.* **कस्मात्** । 7. *s.* **कस्मिन्** । The rest like *sarva*. **इदम्** = this.

No. 314.—**इदमेतः** (7-2-108). *M* is the substitute of *idam* before the 1st affix *su*. **त्यदाद्यन्तापवादः** a contradiction of Rule 263. Hence, *m* remains as *m* in the word.

No. 315.—इदोय् पुंसि (7-2-111). *Ay* is the substitute of the *id* of *idam*, when *su* follows it in the masculine. Hence, इद् अम् becomes अय् अम्, i. e. अयम् in 1. s. on the elision of *su* by No. 258. 1. d. इदम् + औ = इदअ + औ (263), *a* being used for *m*. Now the two short *a*'s of *idaa* cannot coalesce into the long *a* by No. 73, which is debarred by the next rule.

No. 316.—अतोगुणे (6-1-97). When *guna* comes after the short *a*, the following *guna* is the single substitute for both. Hence, इद औ, again, the *d* of *idam* changes to *m* before the next five suffixes by the following rule—

No. 317.—टश्च (7-2-109). For the *d* of *idam*, let the substitute be *m* before a *vibhakti*. Hence इमा (vriddhi). 1. p. इमे (198 and *guna*), त्यदादेः सम्बोधनं नास्ति । The vocative of *tyadādi* is wanting. 2. s. इमम् । 2. d. इमा । 2. p. इमान् (238). 3. s. इदम् + टा, to which the next refers.

318.—अनायकः (7-2-112). For the *id* of *idam* without *k*, *an* (अन) is the substitute, when case-affixes included in *āp* (a *pratyāhāra* formulating the suffixes beginning with *ān* आङ् and ending with *sup*) follow. Thus इद + टा = अन + टा = अनङ् = अनेन, 3. s.

No. 319.—हल्लोपः (7-2-113). The *id* of *idam* without *k* is elided before *āp* beginning with a consonant नानर्थकेलान्य विधिरन्यासविकारे । *Paribhāṣā* 47 does not relate to what imports nothing (as the *id* here) except in the case of changes connected with the reduplication of verbs. Hence, not only the final of *id*, but the whole of it is elided, and only *a* remains behind. See No. 185 which gives 3. d. आभ्याम्, co-operating with No. 240. 3. p. अ + भिस्.

No. 320.—नेदमदसोरकोः (7-1-11). For the *bhis* coming after *idam* and *adas* without *k*, let not there be *ais*. Hence, इभिः (230) नित्यत्वात् ङे स्मि, पञ्चाक्षरि लोपः the rule 192 being invariable in effect, 1st *smai* is used for *ñe*, then *id* is cut out. Hence, 4. s. आस्मि, 4. d. आभ्याम्, 4. p. अभ्यः । 5. s. अस्मात्, 5. d. आभ्याम्, 5. p. अभ्यः । 6. s. अस्व । 6. d. अनयोः (318, 231) एवाम् (219). 7. s. अस्मिन् (193). 7. d. अनयोः । 7. p. एषु (243).

अव्ययसर्वनामकम् प्राक्टेः । The *taddhit* suffix *akach* comes before the *ti* of adverbs and pronouns. It is, then, declined thus. 1st case अव्यकम्, इमको, इमके । 2nd इमकम्, इमको, इमकान् । 3rd इमकेन, इमकाभ्याम्, इमकेः, &c.

No. 321.—इदमेऽन्वादेशेऽनुदात्तस्त्वतीयादौ (2-4-32). किञ्चित् कार्यं विधातुमुपात्तस्य कार्यान्तरं विधातुं पुनरुपादानमन्वादेशः । *Anvādeśa* is the reemployment of what has been employed to perform some operation, to perform some subsequent operation. In *anvādeśa*, i. e. reemployment of the same word in a subsequent part of a sentence, *as* with the grave accent is the substitute of *idam* before the 3rd and the subsequent case-affixes. The *anvādeśa* forms of *idam* are virtually the same as the simple forms, but they are differently accented as आभ्याम्, अस्मे । In *anvādeśa*, आभ्याम्, अस्मे ॥

No. 322.—द्वितीयादौ त्वेनः (2-4-34). In *anvādeśa*, *ena* is the substitute of *idam* and *etad* before the 2nd case-affixes, *tā* and *os*. अनेन व्याकरणमधीतमेनं हन्वेऽध्यापयेति । He has studied grammar, now teach him the vedas. अनयोः पवित्रं कुलमेनयोः प्रभूतं स्वम् । The family of these two is illustrious and their wealth is great. 2nd एनम्, एनी, एनान् । 3rd एनेन । 6 and 7. d. एनयोः ॥ गणयतेर्विचं—सुगण (a good accountant); 1. d. सुगणो । 1. p. सुगणः । 7. p. सुगणदसु सुगणदसु (101), सुगणसु । When the verbal affix *kṣip* is added after the root *gaṇ* to count, the penultimate vowel of the root is lengthened by अनुनासिकस्य क्विप्फलाः, thus सुगण, सुगणो, सुगणः and so on.

Ex. राजन् (राजते, दीप्यतेति, राजा, कनिन् who shines, a king the moon). 1. s. राजन्+सु=राजान्+स् (257)=राजान् (258)=राजा (249). 1. d. राजानो । 1. p. राजानः ॥

No. 323.—नङ्संश्रुयोः (8-2-8). *N* is not elided, when *ñi* or *samluddhi* follows. Hence, we have हे राजन् । Instances of the non-elision of *n* before *ñi* are found in the vedas. By सुप्रां सुनुगिति (7-1-39) *ñi* is elided; thus परमे व्योमन् for व्योमनि ॥ ऋतुत्तरपदे प्रतिषेधो यत्तव्यः । If in the analysis of a compound consisting of two terms, the 1st member ends in *ñi*, the prohibition contained in No. 323, does not hold good. Hence, चर्मणि तिला अस्य चर्मतिलः (who has a mole on the skin). ब्रह्मणि निष्ठा अस्य ब्रह्मनिष्ठः 'strong in the faith of Brahma.' 2. s. राजानम् । 2. d. राजानो । 2. p. राजः (247, 85). 2. p. राजः । Here the elision of *a* in accordance with 247 is not *sthāni*, for the Paribhāṣā पूर्वत्रासिद्धे enjoins that an elision caused by a rule of the first 7 Lectures and the 1st Chapter of the 8th does not debar any operation in the last three chapters. 3. s. राजा ॥

No. 324.—न लोपः सुख्यसंज्ञा सुविधिषु कृति (8-2-2). The elision of *n* (by No. 249) shall be regarded as unaccomplished so far as

rules bearing upon the application of case-affixes, accentuation, the giving of technical names (184), the use of the augment *tuk* in connexion with *krit* affixes are concerned, but not anywhere else (as in the example राजाश्व, 'the king's horse' where the elision is actual). Hence, from the falsity of the elision of *n* in राजभ्याम्, there is not the prolongation of the vowel *a* after *j* (No. 240), nor the substitution of *ekār* for *a* (No. 230), nor that of *ais* for *Mis* (190). Thus 3. *d.* राजभ्याम् । 3. *p.* राजभिः । 4. *s.* राज्ञे । 4. *p.* राजभ्यः । 6. *s.* राज्ञः । 6. *d.* राज्ञोः । 6. *p.* राज्ञाम् । 7. *s.* राज्ञि or राजनि ॥

Ex. प्रतिदिवन् (प्रतिदीव्यतीति, प्रतिदिवा), day; this word also ends with the *unpādi* suffix *kanin* (कनिन्) makes 1. *s.* प्रतिदिवा । 1. *d.* प्रतिदिवानी । 1. *p.* प्रतिदिवानः । Having elided the final *a* of this in the capacity of *bhu* we should proceed in the following way.

No. 325.—हलि च (7-2-113). The penultimate *it* of verbs, ending in *r* or *v* is lengthened before a *hal*, hence we have 2. *p.* प्रतिदीम् । 3. *s.* प्रतिदीम्ना, &c., (the elision of *a* is not *sthāni* on account of the substitution of a long vowel, see Pari. 51). We now come to the declension of *yajñan* which ends with the *krit* suffix *ñvanip* (ज्वनिप्) and means a sacrificer 1. *s.* यज्वा । 1. *d.* यज्वानी । 1. *p.* यज्वानः ॥

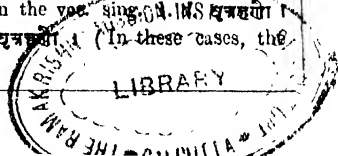
No. 326.—न संयोगाद्वचनन्तात् (6-4-137). The *a* of 'an' coming after a compound consonant ending in *v* or *m* is not elided. Hence, 2. *p.* यज्वनः । 3. *s.* यज्वना । 3. *d.* यज्वभ्याम्, &c.

Ex. ब्रह्मन् (Brahma) makes 2. *p.* ब्रह्मणः । 3. *s.* ब्रह्मणा ॥

Ex. वृत्रहन् (Indra, the killer of Vritra).

327.—इन् हन् घृषार्यम्णांशो (6-4-12). The penultimate letters of these—the affix 'in' denoting a possessor; 'han' to strike; Pūshan, the sun; and Aryaman the sun, is lengthened only when *śi* (शि) follows. इतिनिषेधे प्राप्ते, when this prohibition presents itself, we may have recourse to the next rule for the formation of the nom. sing. of *vitrahan*.

No. 328.—सौच (6-4-13). The penultimate letters of *in*, &c., are lengthened, when *sp*, not being the vocative suffix, follows. Hence, we have वृत्रहा in 1. *s.* and हे वृत्रहन् in the voc. sing. वृत्रहणो । 1. *p.* वृत्रहणः । 2. *s.* वृत्रहणम् । 2. *d.* वृत्रहणी । (In these cases, the cerebral *n* is used by No. 287 a.



No. 329.—**हो हन्तेऽर्जिन्नेषु** (7-3-54). *Ku* (i. e. a letter of the *ku* group) is substituted for the *h* of *han*, when an affix with an indicative *ñ* or *n* follows, or when the letter *n* of the dental class follows. Thus we have 2. *p. वृत्रघ्नः*. This rule takes effect on the elision of *a* by No. 247. Again it is worth noting that the *n* in the 2nd plural of this example liable to be reduced to the cerebral remains as it is in accordance with the mandate of the next rule (**हन्तेरत्पूर्वस्य**) which is split up into two to bring out the permissive and restrictive sense implied by it.

No. 330 *a.*—**हन्तेः** (8-4-22). The cerebral *n* is the substitute of the *n* of *han* coming after a cause dwelling in the *upsarga* prefixed to it, as **प्रहयथात्**.

No. 330 *b.*—**अत् पूर्वस्य** (8-4-22). But only when the *n* follows short *a*, as **प्रवृन्ति**. 3. *s. वृत्रघ्ना*. 3. *d. वृत्रहभ्याम्*, &c. In the same way are declined **गार्ह्विन्** (*Indra*), *Yasasvin* (*famous*), *Aryaman* (*the sun*) and *Púshan* (*the sun*).

Ex. **मघवन्** (*Indra*).

No. 331.—**मघवा वहुनम्** (6-4-128). *Tri* is optionally the substitute of the word, *Maghavan*, here the final *ri* of *tri* is indicative. Hence, we have **मघवत्** which affords occasion for the operation of the next rule.

No. 332 — **उगिट्चांसर्घनामस्थानेधातोः** (7-1-50). *Num* shall be the augment of what not being a verbal root is distinguished by an indicative *uk*, and of the verbal root, *anchu* (**अंचु**) to *go*, with the *n* in the elided state, when a *sarvanāmaasthāna* follows. Hence, we have in 1. *s. मघवन्त् + स् + मघवन्त्* (258) = **मघवन्** (64) = **मघवान्** (257). The elision of *t* by No. 64 is valid as regards the lengthening of the penult by No. 257 because the word *bahulam* used in 331, offers great latitude of action. 1. *d. मघवन्तो*. 1. *p. मघवन्तः*. voc. sing. **हे मघवन्**. 2. *s. मघवन्तम्*. 2. *p. मघवतः*. 3. *s. मघवता*. 3. *d. मघवद्भ्याम्*, &c. In the absence of *tri* substitute, we have, 1. *s. मघवा*. 1. *d. मघवानो*. 1. *p. मघवानः*. 2. *s. मघवानं*. 2. *d. मघवानो* ॥

No. 333.—**प्रयुषमघोनाम तद्धिते** (6-4-133). A *samprasāraṇa*, i. e. a corresponding vowel is used for the semivowel of *śvan* (a dog) *yuvan* (a youth) and *Maghavan* (*Indra*), when these are named *bha* and are not followed by a *taddhit* suffix: Hence, 3. *p. मघउअन् + अस्* = **मघउन् + अस्** (301) = **मघोनः** (*guṇa, rutva, visarga*). 3. *s. मघोना*. 3. *d. मघवभ्याम्*

(249). 4. *s. मघोने*, &c. &c. *यश्न* and *युवन्* are declined like *मघवन्* before *suť* suffixes. In case of *yuvan*, having used *u* for *v*, we cannot reduce *y* to the state of *samprasāraṇa*, as the next rule says.

No. 334.—*न सम्प्रसारणे सम्प्रसारणम्* (6-1-37). When a *samprasāraṇa* follows, let there be no *samprasāraṇi* instead of the preceding *yan*. Hence, we have *यूनः* in 2 *p.* *यूना* in 3. *s. युवधाम्* in 3. *d. &c.* *अर्वन्* (a horse), makes 1. *s. अर्वा*, voc. *s. हे अर्वन्*.

No. 335 — *अर्वणस्त्रसावनञः* (6-4-127). *Tri* is the substitute of the final of the base, *arvṇ*, destitute of the privative prefix *nañ* (not), but not when *su* follows. Hence, 1. *d. अर्वन्तो* । 1. *p. अर्वन्तः* । 2. *s. अर्वन्तस्*, *अर्वन्तो* । 2. *p. अर्वतः* । 3. *s. अर्वता* । 3. *d. अर्वद्भ्याम्* । 6. *d. अर्वतोः* and so on.

Why 'without the privative'? Witness 1. *s. अनर्वा* । 1. *d. अनर्वाणो* like *yuvan*. This Sutra is wrongly explained in the Siddhānta, and Laghu Kaumudi. See Kāśikā.

Ex. *पथिन्* (a path).

No. 336.—*पथिण्युक्तामात्* (7-1-85). Of the words *pathin* (a path), *mathin* (a churner) and *ribhukshin* (Indra). let long *a* be the substitute before *su* suffix. Hence we have *पथिआस्* in 1. *s.* again, [The final *n* of these is dropped, as they are exhibited in the rule in the *pratiṣādhikā* form].

No. 337.—*इतोत् सर्वनामस्थाने* (7-1-86). Instead of the short *i* of *pathin*, &c., short *a* is the substitute, when a *sarvanāmaasthāna* follows. Hence, *पथ आस्*, again,

No. 338.—*थोन्यः* (7-1-87). Of the *tha* of *pathin* and *mathin* *utha* is the substitute before a *sarvanāmaasthāna*. Hence, it makes *पन्थाः* in 1. *s.*, *पन्थानो* in 1. *d.*, *पन्थानः* in 1. *p.*, *पन्थानम्* in 2. *s.*, *पन्थानो* in 2. *d.*

No. 339.—*भत्यटोत्पः* (7-1-88). The *ti* of *pathin*, &c. entitled to the designation of *bha*, is elided. Hence, *पथ् + अस् = पथः* । 2. *p. पथा* । 3. *s. पथिभ्याम्* । 3. *d.* and so on. In the same way are declined *mathin* and *ribhukshin*. Now the declension of numerals ending in *n* begins.

Ex. *पञ्चन्* (five) is always plural. Hence 1 and 2. *p. पञ्च* (184, 203). 3. *p. पञ्चभिः* । 4 and 5. *p. पञ्चभ्यः* । (The *n* is elided by No. 249). Having used the augment *nut* by No. 308, we have to lengthen the penult of the base *panchan* by the next.

No. 340.—**नोपधायाः** (6-4-72). The penult of what ends in *n* is lengthened before *nām* (नाम्). The elision of the final *n* of the base *panchan* takes place in accordance with No. 249, when *nām* follows; thus we get **पञ्चानाम्** in 6. *p.* and **पञ्चसु** in 7. *p.*

Ex. **परमपञ्चन्** (the excellent five) makes **परमपञ्च** in 1. *p.* **परम पञ्चानाम्** in 6. *p.* In this example, *panchan* is the principal word, being qualified by the adjective *parama*; but in a relative compound when it becomes a subordinate word (**गीणत्वे तुनलुगुनोटः**) it becomes free from these operations—elision and the insertion of the augment *nut*. Hence 1. *s.* **प्रिय पञ्चा** (who has five dear friends). 1. *d.* **प्रिय पञ्चानो** । 1. *p.* **प्रिय पञ्चानः** । 2. *s.* **प्रियपञ्चानम्** like *rājan*. In the same way, decline, **सप्तन्** (seven), **नवन्** (nine), **दशन्** (ten). The numeral **अष्टन्** (eight) requires to be noticed, on account of some peculiar features in its declension.

No. 341.—**अष्टन आविभक्तौ** (7-2-84). Of *aṣṭan*, long *a* is optionally the substitute, when a case-affix follows. Hence the form **अष्टा** enters into the declension of it.

No. 342.—**अष्टाभ्य औशु** (7-1-21). *Auś* is the substitute of *jaś* and *śas* coming after the lengthened form of *aṣṭan*. Hence, 1. and 2. *p.* **अष्टौ** (**अष्टा+औ**), **पश्माष्टौ** । 3. *p.* **अष्टाभिः** । 4 and 5 *p.* **अष्टाभ्यः** । 6. *p.* **अष्टानाम्** । 7. *p.* **अष्टासु** ॥

N. B.—**अष्टभ्य इति वक्तव्ये, कृतात्त्वनिर्देशो जम् शसोर्विधये आत्वं ज्ञापयति** । The sūtra can also read as **अष्टभ्य औशु**; hence the enunciation of the base *aṣṭan* with the long *a* in the sūtra clearly demonstrates that long *a* can be substituted for the final even when *jaś* and *śas* (which do not begin with a consonant) follow. **वैकल्पिकं चेदमष्टन आत्वं** । The substitution of long *a* in *aṣṭan* is optional. Thus we get two forms in all the cases. The additional forms are there—1. and 2. *p.* **अष्ट** । 3. *p.* **अष्टभिः** । 4, 5. *p.* **अष्टभ्यः** । 6. *p.* **अष्टानाम्** । 7. *p.* **अष्टासु** ॥

प्रियाष्टो राजवत्सव्ये, हाहावव्यापरं हलि । The *bahuvrihi* compound **प्रियाष्टन्** (who has eight dear friends) is declined like *rājan* before a case-affix beginning with a vowel and like *hāhā* before one beginning with a consonant. Thus—1. *s.* **प्रियाष्टा** । 1. *d.* **प्रियाष्टानो** । 1. *p.* **प्रियाष्टानः** । 2. *p.* **प्रियाष्टः** (**बहिरङ्गस्या, स्तोपस्यासिद्धत्वाद्दुत्वं** = Rule No. 86 cannot take effect on account of the elision of *n* (see No. 247) being invalid by reason of being *bahirāṅga*, 3. *s.* **प्रियाष्टौ** । 3. *d.* **प्रियाष्टभ्याम्**, &c.

Ex. बुध् (wise) makes 1. *s.* मुत्, मुद् । 1. *d.* बुधा । 1. *p.* बुधः । 3. *s.* बुधा । 3. *d.* मुद्व्याम् । 7. *p.* मुत्सु ॥

No. 343.—ऋत्विज्दधक्सगिदगुष्णिगञ्चुयुजिक्कुञ्चां च (3-2-59). *रभ्यः क्विन् स्यात्* ॥ These words—ऋत्विज्, दधक्, सज्, दिश्, उष्णिगञ् are irregularly formed by the addition of the verbal affix *kvīn* and अञ्चु, युजि, कुञ्च are duly formed by subjoining *kvīn*. ऋते or ऋतुं यजति, ऋत्विक् (who sacrifices at the proper season or to a season); धृष्णातीति, दधक् (impudent); सज्यतेयासासक् (a garland = here *am* augment and *kvīn* both are used); दिशत्यवकाशमिति दिक् (a cardinal point); ऊर्ध्वं सिद्ध्यति, उष्णिक् (a vedic metre of 3 *pādas*; a quatrain). अञ्चे सुप्युपपदे । The verbal root *anchu* to go takes *kvīn*, when it is preceded by a word ending in *sup*. Thus प्रकयेण अञ्चतीति, प्राद् (eastern); युजिक्कुञ्चाः केवलयोः । After *yujir* and *krunch* in their simple state; as युनक्तीति, युद् (who joins); कुञ्चतीति कुद् । (It goes in a curve, a snipe. Note the irregular retention of *n* in *krūn*) कनाविती । The letters *k* and *n* of *kvīn* are indicatory. Hence, (वि) *vi* remains of *kvīn*.

No. 344.—कृतदिक् (3-1-93). A verbal affix else than *kvīn*, the conjugational ones is called *krit*. Hence, *kvīn* is *krit*.

No. 345.—वेरएक्तस्य (6-1-67). The uniliteral *v* suffix is elided. Note that *k* is elided by No. 151, *n* by No. 2., *i* by No. 4, and *v* by No. 345. Hence the whole of *kvīn* disappears. What is its use then?

No. 346.—क्विन्प्रत्ययस्य कुः (8-2-62). A letter of the guttural class is substituted at the end of a *pada* for the final of what takes the *kvīn* affix (*i. e.* when such a word becomes a *pada*). This is the use of *kvīn*.

No. 347.—युजेरसमासे (7-1-71). *Num* is the augment of *yuj* not entering into composition; when a *sarvanāmaasthāna* follows. Thus 1. *s.* युन्ज् + स् = युद् (1st the elision of *s* by No. 258, then the elision of *j* by No. 64; and then the guttural *ñ* comes in place of the dental) 1. *d.* युञ्जा । 1. *p.* युञ्जः । 2. *s.* युञ्जम् । 2. *d.* युञ्जो । 2. *p.* युजः । 3. *s.* युजा । 3. *d.* युज्याम् । Why 'not entering into composition'?

No. 348.—चोक् (8-2-30). When *jhal* follows or at the end of a *pada*, a guttural is used in place of a palatal. Hence, 1. *s.* सुयुक् (who joins well). In this instance No. 346 is not applicable, being non-existent in the sight of 348. In 343 *yujir* with the indicatory *i* is meant; hence the root *yuj* of *divādi* class signifying to meditate

does not come within the scope of 343; hence it is declined thus
1. *s.* युज् । 1. *d.* युजो । 1. *p.* युजः like सुयुज् ॥

Ex. खञ्ज् (limping) makes खन् (elision of *j* by 64) खञ्जो,
1. *p.* खञ्जः । Ex. राज् (who shines) makes 1. *s.* राद्, राइ (258, 280,
87, 241), 1. *d.* राजो । 1. *p.* राजः । 7. *p.* रादसु or रादस्सु । विभाज् (who
shines much). 1. *s.* विभाद् । देवेज् (who worships gods) makes 1. *s.*
देवेद् । 1. *d.* देवेजो । 1. *p.* देवेजः । विश्वसृज् (Creator of the Universe)—
विश्वसृद् or सृद् । 1. *d.* विश्वसृजो । 1. *p.* विश्वसृजः । परिमृज् (who rubs
about) makes परिमृद् in 1. *s.* In No. 280, the root *bhrájri* is of the
janádi set; hence that which is read with सृज्, भृज् in the sense of
shining is subject to the substitution of *ku* (कु). Hence 1. *s.* विभाक्
or विभाग् । *Vártika* परी व्रजेः यः पदान्ते । When *pa:i* (around) is prefixed
to *vraj* 'to go,' the affix *kuip* (क्विप्) is used, the vowel is lengthened
and *sh* is substituted at the end of a *páda*. Thus 1. *s.* परिम्राद्
(who wanders about, a mendicant). Ex. विश्वंराज् (who rules
all).

No. 349.—विश्वस्यवसुराटेः (6-3-128). The final vowel of *viśva*
(विश्व) is lengthened, when *vasu* (wealth) or *rát* (a ruler) follows.
Hence, 1. *s.* विश्वाराद् or राइ । 1. *d.* विश्व राजो । 1. *p.* विश्व राजः ।
The vowel is not lengthened, when the form राज् is unaltered. 3. *d.*
विश्वारादभ्याम्. भस्ज् to fry is 1st changed to भस्ज् by यङिण्या (6-1-6);
then to भृज् by the next.

No. 350.—स्त्रोः संयोगाद्योरन्ते च (8-2-29). At the beginning of
a conjunct consonant, that comes at the end of a *padá* or before *jhal*,
s or *k* is elided. Again, the word becomes भृष् by 280; then भृद् or
भृद् (87, 241) भृजो, भृजः । 1. *s.* क्विक् or क्विग् (*kuvin*, hence *ku*
by 346) 1. *d.* क्विजो । 1. *p.* क्विजः ॥

Ex. ऊर्ज् (वल प्राणनयोः, strengthening, nourishing) makes 1. *s.*
ऊर्क् or ऊर्ग् (348, 87, 241). 1. *d.* ऊर्जो, 1. *p.* ऊर्जः । In 1. *s.* of this
example, elision by 64 cannot take place on account of the prohibi-
tion put forward by No. 274 in regard to all letters but *s* coming
after *r* in a compound consonant. Note that all pronominals in the
tyadádi set adopt a (अ) for their final, which thereafter by अतो गुणे is
the single substitute for itself and the preceding *short a*.

Ex. त्यद्, तद्, यद्, एतद् (all these become त्य, त, य, एत in
declension).

No. 351.—तदोः सः सावनन्तयोः (7-2-106). Let there be *s* in the room of the *t* or *d*, not being final, of *tyad* &c., when *su* follows. Hence, त्वद् becomes स्यः in 1. *s*. त्वो in 1. *d*. त्वे in 1. *p*. Likewise, 1. *s*. सः । 1. *d*. तौ । 1. *p*. ते । 1. *s*. यः । 1. *d*. यौ । 1. *p*. ये । 2. *s*. त्वम्, तम्, यम् । 2. *d*. त्वी, तौ, यौ । 2. *p*. त्वान्, तान्, यान् । The *tyādadi* set ends with *dvi* (two). संज्ञायां गौणत्वे चात्वसत्त्वेन—When these become names or secondary words in a compound, the substitution of *a* and of *s* cannot take place. Thus त्वद् (a name). 1. *d*. त्वदो । 1. *p*. त्वदः अति त्वद् (surpassing that) 1. *d*. अतित्वदो । 1. *p*. अतित्वदः । 1. *s*. एषः (243), 1. *d*. एतौ । 1. *p*. एते । In *anvadeśa* or re-employment 2. *s*. एनम् । 2. *d*. एनौ । 2. *p*. एनान् । 3. *s*. एनेन । 6 and 7. *d*. एनयोः । 3. *s*. त्वेन, तेन, येन । 3. *d*. त्वाम्, ताम्, याम्, त्वेः, तेः, येः । 4th case 1. *s*. त्वस्मै, तस्मै, यस्मै । 4. *p*. त्वेभ्यः, तेभ्यः, येभ्यः । 5. *s*. त्वस्मात्, तस्मात्, यस्मात् । 6. *s*. त्वस्य, तस्य, यस्य । 6 and 7. *d*. त्वयोः, तयोः, ययोः । 6. *p*. त्वेषाम्, तेषाम्, येषाम् । 7. *s*. त्वस्मिन्, तस्मिन्, यस्मिन् । 7. *p*. त्वेषु, तेषु, येषु ॥

Now we come to the declension of *yushmad* (thou) and *asmad* (I) after which all the suffixes of the 1st and 2nd case become *am* by No. 209.

No. 352.—(मपर्यन्तस्य = 7-2-91) त्वाहो सौ (7-2-94). *Tva* and *aha* (त्व, अह) are the substitutes of the syllable ending with the *m* of these two (*yushmad* and *asmad*) when *su* follows. Hence, त्व being used for युष्म् and अह for the syllable अस्म्, the respective forms are त्व + अद् + अम्, अह + अद् + अम् in 1. *s*. Now, elision being most powerful of all operations, the next rule applies.

No. 353.—शेषे लोपः (7-2-90). The final letter of *yushmad* and *asmad* (according to some grammarians, the remaining portion of these two i. e. अद्) is elided, when a case-affix not being the cause of the substitution of long *a* and *y*, follows. Hence, after the elision of *d*, we have त्व + अ + अम्, and अह + अ + अम् । Now by अतो गुणे, conjoining the 1st two syllables, we have त्व + अम्, and अह + अम्, and then by अमि पूर्वः । त्वम् and अहम् । The other mode is (शेष इति सप्तमी स्यानिनो धिक्करणत्वविवक्षया तेनमपर्यन्ताच्छेषस्य अद् इत्यल्लोपः । सचपरो ऽप्यन्तरङ्गे अतोऽगुणे कृतेष्वचर्तते). Considering the vocative force of *śeshe*, the portion remaining after the substitution of the forms, त्वाहो i. e. अद् is elided. In spite of its being subsequent in the *ashṭādhyāyī* order, it takes effect after the operation of अतोऽगुणे on the ground of the latter being of *antaraṅga* character. अलिङ्गे युष्मदस्मदौ । *Yushmad* and *asmad* are not marked by gender, hence they are used as common gender.

No. 354.—युवावौ द्विवचने (7-2-92). When a dual case-affix follows, *yuva* and *dva* (युव, आव) are the substitutes of what ends with *m* in these two.

No. 355.—प्रथमादाश्च द्विवचने भावायाम् (7-2-88). In secular language long *a* is the substitute of these, when the dual affix of the 1st case follows. आ हीत्येव सुवचम् । It is better to say that "when *au* and *ant* follow;" but *Pāṇini* employs Rule 358 to form the 2nd dual. Thus 1. *d* युवाम्, आवाम्, but युवम्, आवम्, in the Vedas. Why 'of what ends with *m*?' to avoid the anomalous forms. त्व्या, म्या, in 3. *s*.

No. 356.—यूयवौ जसि (7-3-93). *Yāya* and *vaya* are the substitutes of these, when *jus* follows. Hence यूयम्, वयम्, 1. *p*.

No. 357.—त्वमावेकवचने (7-2-97). When a singular case-affix follows, *tva*, and *ma* are the substitutes of these (as far as the *m*).

No. 358.—द्वितीयायां च (7-2-87). And also in the 2nd case long *a* is the substitute of these. Thus 2. *s*. त्वाम्, माम्, (त्व + अद् + अम्, म + अद् + अम् = त्वद् + अम् = मद् + अम् । No. 316. = त्वआअम्, मआअम् = त्वा + अम्, माअम् । No. 73 = त्वाम्, माम्, 237).

No. 359.—ज्ञसेन (7-1-29). The letter *n* is the substitute of *śas* coming after these two. This checkmates No. 209. Since the cause of the substitution of *n* is here a term enounced in the 5th case, (see No. 56); the 1st letter of *śas* is affected by the change (see No. 47). Hence the inflected word ends in a compound consonant, as युष्मान् । But the final consonant is elided by 64. Thus we have 2. *p*. युष्मान् अस्मान् ॥

No. 360.—यो चि (7-2-89). *Y* is the substitute of these, when a case-ending beginning with a vowel and undergoing no change of form follows. Hence, 3. *s*. त्वया, मया (from त्वअद् + आ, मअद् + आ = त्वद् + आ, मद् + आ, त्वय् + आ, मय् + आ).

No. 361.—युष्मदस्मदोरनादेशे (7-2-86). Long *a* is the substitute of these, when a case-affix beginning with a consonant and not admitting a substitute follows. Thus 3. *d*. युवाभ्याम्, आवाभ्याम् (Nos. 354, 316, 361, 73). 3. *p*. युष्माभिः, अस्माभिः ॥

No. 362.—तुभ्यमहोहयि (7-2-95). *Tubhya* and *mahya* are the substitutes of these (as far as the *m*) when *ñe* follows. अमादेशः शेषे लोपः । 1st *am* instead of *ñe*, then the elision of *d* (or *ad*). Thus 4. *ś*. तुभ्यम्, मह्यम्, 4. *d*. युवाभ्याम्, आवाभ्याम्, 4. *p*. युष्मभ्यम्, अस्मभ्यम् (210) 5. *s*. त्वत् मत् (212).

No. 363.—तवममौहसि (7-2-96). *Tava* and *mama* are the substitutes of these (as far as the *m*), when *ās* follows. Hence, तव + अद् + अस् = तव + अ + अस् (353)—तव + अस् (316). Now if *as* remains as *as*, the form would be तवः । Hence, *as* (अश्) is substituted for *ās* by No. 208. Thus 6. s. तव, मम (316) *ś* in *as* being simply indicative. 6. d. युवयोः, आवयोः (354, 360). In 6. p. *dkam* is used for *sām* by No. 213. Thus 6. p. युष्माकम्, अस्माकम् । 7. s. त्वयि, मयि (357, 360), 7. d. युवयोः, आवयोः । 7. p. युष्मासु, अस्मासु (361). The compound परमयुष्मद् (thou, the last) is declined as युष्मद् ॥

NOTE—समस्य माने द्वेकत्ववाचिनी, युष्मदस्मदी । समासार्थो न्यसंख्यश्चेत्तो युवावौत्वमावपि ॥ १ ॥ सुजसहेहस्तु परत आदेशाः स्युः सदैव ते । त्वाहौ वृषव्यौ तुभ्यमहौ तव ममावपि ॥ २ ॥ सते परत्वाद्वाधन्ते युत्रावौ विषये स्वजे । त्वमावपि प्रधाधन्ते पूर्वविप्रतिषेधतः ॥ ३ ॥ द्वेकसंख्यः समासार्थो बहुचं युष्मदस्मदी । तयोरद्वेकतार्थत्वाच्च युत्रावौ त्वमौ च न ॥ ४ ॥

If *yushmad* and *asmad* denoting unity or duality enter into composition; and if the compound differs in number from them, the substitutes *yuva* and *ava*, as well as *tva* and *ma* are used, (1).

When *su*, *jas*, *śe*, *ās* follow, those substitutes (*i. e.* *tva*, and *aha*, *yūya* and *vaya*; *tubhya* and *mahya*; *tava* and *mama*) are invariably used—2.

These, *i. e.* *tva*, &c. in their proper spheres debar *yuva* and *ava* by the Law of Posteriority; and also *tva* and *ma* by the Law of Priority (*i. e.* Rules 93, 94, 95 of the 2nd Chapter of Lecture 7, debar Rule 92 by the Law of Posteriority and Rule 97 by the Law of Priority)—3.

If the compound denotes duality or unity, and *yushmad* and *asmad* denote plurality, *yuva* and *ava*, *tva* and *ma* are not substituted, because they (*yushmad* and *asmad*) have not the sense of duality and unity—4.

त्वां मां वा अतिक्रान्तः (surpassing thee or me) makes 1. s. अति-त्वम्, अत्यहम् । 1. d. अतित्वाम्, अतिमाम् । 1. p. अतिपूयम्, अतिवयम् । 2. s. अतित्वाम्, अतिमाम् । 2. d. अतित्वाम्, अतिमाम् । 2. p. अतित्वान्, अतिमान् । (*Tva* and *ma* are used in 1. d, 2. d., 2. p. by Śloka I.; and *yūya* and *vaya* are used in 1. p. by Śloka II.).

3. s. अतित्वया, अतिमया । 3. d. अतित्वाभ्याम्, अतिमाभ्याम् । 3. p. अतित्वाभिः, अतिमाभिः । 4. s. अतितुभ्यम्, अतिमह्यम् । 4. d. अतित्वाभ्याम्, अतिमाभ्याम् । 4. p. अतित्वभ्यम्, अतिमभ्यम् । 5. s. अतित्वत्, अतिमत् ।

5. *d.* अतिस्वाभ्याम्, अतिमाभ्याम् । 5. *p.* अतिस्वत्, अतिमत् । 6. *s.* अतित्व, अतिमम् । 6. *d.* अतिस्वयोः, अतिमयोः । 6. *p.* अतिस्वाकम्, अतिमाकम् । 7. *s.* अतिस्वयि, अतिमयि । 7. *d.* अतिस्वयोः, अतिमयोः । 7. *p.* अतिस्वासु, अतिमासु । Voc. *s.* हे अतिस्वम्, हे अत्यहम्, &c.

Ex. 2. युवां आवां वा अतिक्रान्तवति विग्रहे सुजस् हे ङस्सु प्राग्वत् । With this analysis like the foregoing before *su*, *jas* and *ñe*; and before *au*, *am*, *aut*. अति युवाम्, अत्याशाम् ॥ 2. *p.* अतियुवान्, अत्याशान् ॥ 3. *s.* अतियुवया, अत्याशया । 3. *d.*, 4. *d.*, & 5. *d.* अतियुवाभ्याम् अत्याशाभ्याम् । 3. *p.* अतियुवाभिः, अत्याशाभिः । 4. *p.* अतियुवभ्यम्, अत्याशभ्यम् । 5. *s.* and 5. *p.* अतियुवत् अत्याशत् । 6 and 7. *d.* अतियुवयोः, अत्याशयोः । 6. *p.* अतियुवाकम्, अत्याशाकम् । 7. *s.* अतियुवयि, अत्य वयि, अतियुवासु, अत्याशासु ॥

Ex. युष्मान् स्मात्वेति विग्रहे, सुजस्हेङस्सुप्राग्वत् । When *yushmad* and *asmad* are plural in composition, the same substitutes as employed above are used before *su*, &c. The remaining inflected forms are noted as follows.—1. *d.* 2. *s.*, 2. *d.* अतियुष्माम्, अत्यस्माम् । 2. *p.* अतियुष्मान्, अत्यस्मान् । 3. *s.* अतियुष्मया, अत्यस्मया । 3. *d.*, 4. *d.*, 5. *d.*, अतियुष्माभ्याम्, अत्यस्माभ्याम् 5. *s.* and 5. *p.* अतियुष्मत्, अत्यस्मत् । 6. *d.* and 7. *d.* अतियुष्मयोः, अत्यस्मयोः । 6. *p.* अतियुष्माकम्, अत्यस्माकम् । 7. *s.* अतियुष्मयि, अत्यस्मयि । 7. *p.* अतियुष्मासु, अत्यस्मासु ॥

No. 364.—पदस्य (8-1-16) पदात् (8-1-17) अनुदार्त्तं सर्वमपादादौ (8-1-18). Of a *pāda*, *i. e.* a finished word and after a *pāda*, let all the substitutes be Anudatta (gravely accented) when the finished word does not stand at the beginning of a *pāda* (a quarter of a Śloka, a foot in poetry). This is a heading rule to regulate action in the following.

No. 365.—युष्मदस्मदोः षष्ठीचतुर्थी द्वितीयास्यथेवां नावौ (8-1-20). *Vām* and *nau* are the substitutes of these (*yushmad* and *asmad*) invested with the suffixes of the 6th, 4th or 2nd case (when they come after a *pāda* and not at the beginning of it. Supplied from the heading rule).

No. 366.—बहुवचनस्य वसुनसौ (8-1-21). *Vas* and *nas* are used of them in the plural number and in the same cases, (the restrictions being the same). A contradiction of *vām* and *nau*.

No. 367.—तेमयावेकवचनस्य (8-1-22). *Te* and *me* are the substitutes of them ending with the singular suffixes of the 6th and the 4th case (the same restrictions).

No. 368.—त्वा मे द्वितीयायाः (8-1-23). *Tva* and *mā* are used in place of them in the 2nd case singular.

Example:—**श्रीशस्त्वायतु मापीहृदतात् ते मे ऽपि शर्मसः । स्वामी ते मे ऽपि स हरिः पा तु वा मपि नो विभुः ॥** May the Lord of *Śrī* (fortune) protect thee (*tvā*) and me (*mā*) here—may He give happiness to thee (*te*) and to me (*me*). That Hari is thy (*te*) Lord and mine (*me*) as well. May the Omnipresent protect you two (*vām*) and us two! सुखे वां नैव-
दात्सीशः पतिर्वामपि नो हरिः । सोऽव्याद्वेनः शिवं येनो दद्यात् सेव्योऽत्रयः सनः ॥ May Lord bestow bliss on you two (*vām*) and on us two (*nau*) May He protect you all (*vah*) and us all (*nah*) and give prosperity to you all and to us all (*vah* and *nah*). He is the adored of you all (*vah*) and of us all (*nah*) in this world. पदात्परयोः किम् 'Why after a *pāda*?' वाक्यादौमाभूत् that it may not come at the beginning of a sentence; as त्वां पातु, मां पातु. May God protect thee, me! अपदादौ किम् । Why 'not at the beginning of a *pāda*?' Attend—वेदैरग्रेषुः संवेद्योऽस्मान्कृष्णः सर्वदावतु । May Krishna who is properly understood by the Vedas in their entirety always preserve us!

स्यपदगणच्छ्रयमाण विभक्ति कयोरेव, नेह, इति युष्मत्पुत्रोव्रवीति ॥ The word *stha* 'invested with the suffixes, in No. 365 leads to the conclusion that the said substitutes are used instead of those only after which the affixes are heard; but not understood, hence not here 'your son speaks'.

Vārtika I. समानवाक्ये निघात युष्मदस्मदादेशा वक्तव्याः ॥ एकतिङ्वाक्यम् । तेनेह न । श्रोतनं पच, नवमविष्यति । In a simple sentence, accent less substitutes are used for *yushmad* and *asmad*. A simple sentence contains one single finite verb; hence not here "cook the meal, it will be thine" (तव but not ते) इह तु स्यादेव, शालीनां ते श्रोतनं दास्यामि, but here it can be used 'I will give thee (ते) rice food.'

Vārtika II. एते वां नावाद्य आदेशा अनन्वादेशे वा वक्तव्याः । These substitutes *vām* and *nau* are optionally used in *ananvadeśa* i. e. 1st reference, आन्वादेशे तु नित्यस्युः, but they are invariably used in a subsequent reference—as, धा ता ते भक्तोऽस्ति धातातवभक्तोऽस्ति वा, तस्मैतेनम-
इत्येव । O Krishna, he is Thy votary, Salutation to him, to Thee.

No. 369.—न च वाचाऽपि युके (8-1-24). In connection with *cha* 'and,' *va*, 'or,' *ha* 'verily,' 'certainly,' and *eva* 'own'—these substitutes are never used, हरिस्त्वां मां च रक्षतु may Hari preserve thee and me! कथं त्वां मां वा न रक्षेत्, how can He not preserve thee or me! ग्रामस्तवै-
वस्यम् the village is thy own property.

No. 370.—**पश्यार्थेऽज्ञानादीक्षणे** (8-1-25). These substitutes are not used in connexion with a verb denoting knowledge other than ocular, **चेतसा त्वां समीक्षते**, 'he mentally sees you.' **भक्तस्त्वग्रूपं ध्यायति** A worshipper contemplates Thy form. But in seeing with the eye. **भक्तस्त्वापश्यति चक्षुषा** । A worshipper sees Thee with the eye.

No. 371.—**सपूर्वायाः प्रथमायाविभाषा** (8-1-26). When a word in the 1st case actually precedes *yushmad* and *asmad*, such substitutes are optionally used; though it be a subsequent reference. **भक्तस्त्वमप्यहं तेन हरिस्त्वां त्रायते स माम् । त्वामेति वा ॥** 'Thou and I are both worshippers, hence, Hari protects thee (*tvām* or *tva*) and me (*mām* or *ma*).

No. 372.—**आमन्त्रितं पूर्वमविद्यमानवत्** (8-1-72). If a Vocative case precedes *yushmad* and *asmad* it is like what does not actually precedes. (See No. 148b). **अग्नेतव, 'O Fire thine.' देवास्मान्वाहि** "O God! preserve us." But this rule is generally disregarded in the Vedas. For example **सर्वदा रक्ष देवनः**, "O God! always preserve us."

No. 372a.—**नामन्त्रिते समानाधिकरणे सामान्यवचनम्** (8-1-73). When a Descriptive term in the Vocative case follows a term denoting the object described, the latter is said to be like what actually precedes *yushmad* and *asmad*. Hence, **हरिदयालो नः पाहि**, 'O Merciful Hari, reserve us.' **अग्नेतेजस्विन्**, "O Splendid Fire!" **तेजस्विन्** is *anudatta* here.

No. 372b.—**विभावितं त्रिवचने** (8-1-74) **अत्र भाष्यम्, बहुवचनमिति वक्ष्यामीति** । But when the objects described are many, the procedure is optional. **देवाः शरणया युष्मान् भजे, वोभजे इति वा**, 'O Gods, Protectors, may I serve you' (*yushmān* or *vah*). In this example, the noun 'gods' is qualified by the Described term 'Protectors' in apposition with it.

Ex. 1. *s* **सुपात्** or **सुपाद्** (having beautiful feet). 1. *d*. **सुपादो** । 1. *p*. **सुपादः** । 2. *s*. **सुपादम्** । 2. *d*. **सुपादो** ॥ The Accusative plural is formed by the next rule.

No. 373.—**पादः पत्** (6-4-130). When an Inflective base entitled to the designation of *bha* ends with *pād*, *pat* is the substitute of the portion, *pād*. Hence, *pād* being called *bha* before *śas*, &c. (by No. 173) makes 2. *p*. **सुपदः** । 3. *s*. **सुपदा** । 3. *d*. **सुपाद्भ्याम्**, &c. 'No change of form takes place in 3. *d*. on account of the title of *pada* given to it by No. 172.

Ex. अग्निं मन्थतीत्यग्निमत् (who kindles fire) or अग्निमद् 1. *s.* अग्निमथी । 1. *d.* अग्निमथः । 1. *p.* अग्निमद्भ्याम्, । 3. *d.*, 4. *d.*, and 5. *d.* कृत्वि-
गित्यादि सूत्रेणाङ्गेः सुप्युपदेकिन् ॥ By No. 343. *Kevin* is added to the root
anchu 'to go' preceded by an Inflected base in grammatical construction
with it in the compound.

No. 374.—अनिदितां हलउपधायाः कृत्ति (6-4-24). When an
Inflective base ends in a consonant and is not marked by an indicatory
short *i*, the penultimate *n* of such a base is elided in the simple way
before suffixes with an Indicatory *k* or *n*. Hence, the penultimate *n*
of *anchu* is dropped before *kein*. Thus we have to decline प्राच्
'eastern' (प्र + अच्).

Again since the word प्राच् in the original form प्राञ्चु ends in
u of the *uk* group; hence by 332, the augment *num* is inserted after
the final vowel of it before *sarva* suffixes. Thus in 1. *s.* we have
the form प्राञ् चस् = प्राञ्चस् (85) which by the elision of *s* by 258
and of *ch* by 64 changes its palatal *n* into the guttural in ac-
cordance with No. 346. Thus 1. *s.* प्राङ् । 1. *d.* प्राञ्चो । 1. *p.* प्राञ्चः ।
2. *s.* प्राञ्चम् । 2. *d.* प्राञ्चो ।

No. 375.—अचः (6-4-138). There is elision of the letter *a* of
anchu entitled to the name of *bha*, after it has dropped its *n*. Hence
प्राच् becomes प्रच् (here only *ch* of the root remains after the prefix प्र).

No. 375 a.—चो (6-3-138). When the *ch*, of *anchu* which has
dropped both its *a* and *n* follows, the foregoing अच् is lengthened.
Hence by lengthening the prefix *pra* we have प्राच् making प्राचः in 2.
p प्राचा in 3 *s*. The 3rd case dual is प्राग्भ्याम् (346, 87). When
prati is prefixed to *anchu* we have 1. *s.* प्रत्यङ् (western) 1. *d.* प्रत्यञ्चोः ।
1. *p.* प्रत्यञ्चः । 2. *s.* प्रत्यञ्चम् । 2. *d.* प्रत्यञ्चो । 2. *p.* प्रतीचः (*a* being elided
and the final *i* of *prati* being lengthened). 2. *s.* प्रतीचा । 3. *d.* प्रत्य-
न्याम्, &c.

Example. अमुमञ्चतीति विप्रहे (who goes to that). This being
the popular solution, and अदस् अञ्च, इतिस्थिते, this, the technical, the
following rules apply.

No. 376.—विष्वग्देवयोश्च देवद्व्यञ्चतौच प्रत्यये (6-3-92). *Adri* is the
substitute of the *ti* (टि) of *vishvanch* (going every where), of *Deva*
'a god' and of Pronominals, when *anchu* ending with *va* suffix follows.
In the form अदस् अञ्च, *kein*, i. e. *va* suffix is understood after *anch*.
Hence the form becomes अदद्मि अञ्च or अदद्व्यञ्च,—again

No. 377.—अदसोःसेर्दादुदोमः (8-280). Short *u* and long *u* are the substitutes of what follows *d* in *adus* without the termination 'as' and the *d* is changed to *m*. Hence, reducing *d* to *m*, *a* to *u* short, the 2nd *d* to *m* and *r* to short *u*. We have असुमुहअश्च + स् = असुमुयङ् (elision of *s* and *ch* and *ku* by 346), in 1. *s*.

NOTE 3.—इति ह्रस्वदीर्घयोः समाहारद्वन्द्वः आन्तरतस्याद्भ्रस्व व्यञ्जनयोश्च स्तो. दीर्घस्य दीर्घः । The *u* of *दु* is a Collective compound, consisting of *u* long and short. By analogy, short *u* is the substitute of a short vowel and of a consonant, and long *u*, of a long vowel. 1. *d*. असुमुयञ्चो । 1. *p*. अभुमुयञ्चः । 2. *s*. असुमुयञ्चम् । 2. *d*. असुमुयञ्चो । 2. *p*. अभुमुयञ्चः (375a). 3. *s*. असुमुयञ्चा । 3. *d*. असुमुयभ्याम् (346, 87).

Some apply this rule with reference to *dri* only and others do not apply it at all; hence, 1. *s*. अदमुयङ् or अददयङ्; 1. *d*. अदमुयञ्चो and so on.

Ex. उदञ्च (northern) makes 1. *s*. उदङ् । 1. *d*. उदञ्चो ॥

No 378.—उदईत् (6-4-139). There is long *i* for the *a* of *anchu* coming after the prefix (उद्) *ud*, when *anchu* is deprived of its *n* and is called *bha*. Thus 2. *p*. उदीचः । 3. *s*. उदीचा । 3. *d*. उदगभ्याम्, &c.

No. 379.—समः समि (6-3-93). *Sam* is changed to *sami*, when *anchu* with the suffix *kvīn* follows. Hence 1. *s*. सम्यङ् (moving in a right line) 1. *d*. सम्यञ्चो । 1. *p*. सम्यञ्चः । 2. *p*. समीचः । 3. *s*. समीचा, &c.

Ex. सहअञ्चतीति (he moves with).

No. 380.—सहस्य सधिः (6-3-95). *Saha* is changed to *sadhr* before *anchu* with the suffix *kvīn*. Hence 1. *s*. सध्यङ्, &c.

No. 381.—तिरसस्तिर्यं लोपे (6-3-94). *Tiras* is changed to *tiri* (तिरि) when *anchu* with the suffix *vi* and with the non-elided *a* follows. Hence, 1. *s*. तिर्यङ् । 1. *d*. तिर्यञ्चो । 1. *p*. तिर्यञ्चः । 2. *s*. तिर्यञ्चम् । 2. *d*. तिर्यञ्चो । 2. *p*. तिर्यञ्चः । 3. *s*. तिर्यञ्चा । 3. *d*. तिर्यभ्याम्, &c.

No. 382.—नाञ्चोः पूजायाम् (6-4-30). The penultimate *n* of *anchu* is not dissevered, when it means to worship. Hence the augment *num* cannot be put in. Thus प्राङ् (a worshipper), 1. *d*. प्राञ्चो । 1. *p*. प्राञ्चः । 2. *s*. प्राञ्चम् । 2. *p*. प्राञ्चः । 3. *s*. प्राञ्चा । 3. *d*. प्राङ्भ्याम् (64, 346). 7. *p*. प्राङ् (64, 346, 101, 243) or प्राङ्पु (350).

यद्यं पूजायै प्रत्यङ्गादयः । Likewise in the sense of worshipping are *pratyāñ*, &c. declined.

Ex. कृञ् कटित्यालोभायोः (to become crooked or small, a curlew). 1. s. कृञ् । 1. d. कृञ्वा । 1. p. कृञ्चः । 3. d. कृञ्च्याम्, &c. Ex. पयोमुच्च (a cloud) is declined as पयोमुक् (348, 241) or पयोमुभ्याम् (348). Ex. सुवृश्च (cutting well). The root *vraśch* to cut is changed to *vriśch* by यङित्वा, when the annex is *kvip*, and makes 1. s. सुवृद or सुवृद् (280, 350, 87, 241), 1. d. सुवृचो । 1. p. सुवृचः and 7. p. सुवृदसु or सुवृदसु ॥

NOTE.—वर्त्तमाने एवमहद्वृज्जगच्छत्वञ्च । In the Present tense, *prishat* (speckled, a spotted deer) *mahat* (great respectful) *vrihat* (powerful) *jagat* (the world) are treated like what ends with the *śatri* suffix; hence the augment *num* is inserted by No 332 महते, प्रुत्यते इति महान् (Honourable); (the penult is lengthened by No. 292, the *s* is elided by No. 258 and *t* by No. 64). 1. d. महानौ । 1. p. महान्तः Voc. sing. हे महन् । 2. p. महतः । 3. s. महता । 3. d. महदभ्याम्, &c.

No. 383.—अत्यसन्तस्य चाधातोः (6.4.14). When the *su* of the 1st case, not being the sign of the vocative, follows; the long vowel is the substitute of the penultimate vowel of a word ending in *atū* and of a word other than a verbal root ending in *as*.

Ex. धीमत् (intelligent)—this word ends in, *matup* or *atū*; hence, 1st the penult *a* of the form *dhimat* when stripped of its indicatory letters *u* and *p*, is lengthened by No. 383; and then *num* is used by No. 332. Thus we have 1. s. धीमान् (258, 64), 1. d. धीमनौ । 1. p. धीमन्तः । Voc. sing. हे धीमन्; असादौ महद्वत्, like *mahat* before *śas*, &c.

उगित्तामिति सूत्रेऽङ्गवह्यं नियमार्यम् । धातोश्चेदुगित् कार्यम् तर्ह्यञ्चते रेवेति, तेन सत्, ष्यत् इत्यादौन । The use of the term *ach* in Rule 332 is regulating in effect. If the operation based upon the indicatory letters *uk* applies to verbs, it applies to *anchu* only. Hence the forms सत् (falling) ष्यत् (falling) are exempted from the influence of No. 332. (See No. 303). अधातेरिति तु अधातु भूत पूर्वस्यापि नुमर्हम् । The expression “of what not being a verbal root” offers a license to use *num* even in such words as not being previously verbs have come to be regarded as such. For example, गोमन्तामिच्छतोति (he wishes for a man possessing a cow; *kvip* in the sense of agent, makes 1. s. गोमान् । 1. d. गोमनौ । 1. p. गोमन्तः (*num* by No. 332).

Ex. भातेर्भवतु । The pronominal भवतु ‘your honor’ is formed of “*bhā*” to shine and the affix *dvatu* and is declined thus—भवान्, 1. s. भवन्तौ, 1. d., भवन्तः, 1. p., (*Num* = 332), &c.

Ex. भवतीति, भवत् (being; *śatri* affix) makes 1. *s.* भवन् । 1. *d.* भवन्ती । 1. *p.* भवन्तः, &c. The penult by No. 383 is not lengthened on account of its not ending with *atu*.

No. 384.—उभेभ्यस्तम् (6-1-5). When a verbal root is doubled (as is the case in the 6th Lecture), both the parts taken together are named *abhyasta*—A reduplicate.

No. 385.—नाभ्यस्ताच्छतुः (7-1-78). There is not the augment *num* of *śatri* after a reduplicated form. Hence ददत् a reduplicated form of the root *dā* 'to give,' ending with the *śatri* affix, makes 1. *s.* ददत् । 1. *d.* ददतो । 1. *p.* ददतः, &c.

No. 386.—जक्षित्यादयः षट् (6-1-6). Let *jakshiti*, the 7th with the 6 verbs following it be named "Reduplicate." Hence by No. 385 and 258, we have 1. *s.* जजत् (eating). 1. *d.* जजतो । 1. *p.* जजतः, &c. जायत् (waking), दरिद्रत् (being poor). शाशत् (ruling). चकासत् (shining),—all these are declined like *jakshat*.

The roots दीधीङ् and वेवीङ् though exhibited with the Indicatory *ñ* take *parasmaipad* suffixes in the Vedas. Thus 1. *s.* दीध्यत् (shining). वेध्यत् (going, pervading). The word *gup*, 'concealing' makes 1. *s.* गुप् or गुष् (258, 87), 1. *d.* गुपि । 1. *p.* गुपः । 3. *d.* गुषभ्याम्, &c.

No. 387.—त्यदादिषु दृशोऽनालोक्षनेकप्रच (3-2-60). When *tyad*, &c. precede *dris* in composition, *kañ* as well as *kvñ* is the affix added to *dris* not signifying 'ocular knowledge.' *Tyad* &c. are named '*upapada*' in this rule. An *upapada* is either an inflected word or an indeclinable coming before a root with which it is compounded and the idea contained in which it qualifies or determines; as कुम्भकारः, a maker of pots. In this example *kumbha* is Objective case governed by the verb *kri* 'to make' implied in the word *kāra* 'a maker.'

No. 388.—आसर्वनाम्नः (6-3-91). Long *a* is the substitute of a pronominal when the word *drig*, or *dris* or the affix *vatu* follows. Hence, तद् + दृश् = तद्वादृश् = तादृश् (73). Now तादृश् (such) makes 1. *s.* तादृक् (258, 280, 87, 346, 241 = elision of *s* by No. 258; *ś* in to *sh* by No. 280; *sh* to *d* by No. 87; *d* to *g* hard by No. 346 and *g* to *k* by No. 241) or तदृक् । 1. *d.* तादृशो । 1. *p.* तादृश, &c.

Ex. विश् (who enters) makes 1. *s.* विद् or विद् (280, 87, 241) । 1. *d.* विशो । 1. *p.* विशः &c.

No. 389.—**नशेयी** (8-2-63). *Ku, i. e.* a letter of the guttural class is optionally the substitute of *nas* (नश = who destroys) at the end of a *pada*. Hence, 1. *s.* नक्, नग्, नद्, नङ् । 1. *d.* नशे । 1. *p.* नशः । 2. *d.* नग्भ्याम् or नद्भ्याम्, &c.

No. 390.—**स्पर्शानुदकेक्विन्** (3-2-58). When the preceding word in composition with *spriś* "to touch" is else than *udak*, water the affix *kvīn* is used. Thus **घृतस्पर्क्** or **स्पग्** (who touches *ghee*, 1. *s.*) **घृतस्पर्शे**, **घृत स्पग्**, &c.

धृष्णोत्तीति gives 1. *s.* दधक् or दधग् (arrogant, *krīḥ* = 343), 1. *d.* दधये । 1. *p.* दधयः । 3. *d.* दध्भ्याम्, &c.

रत्नानि सुष्णाति (who steals gems) makes 1. *s.* रत्नमुद् or मुङ् । 1. *d.* रत्नमुये । 1. *p.* रत्नमुयः ॥

Ex. षष् (six): 1. and 2. *p.* षट् or षड् (184, 203, 87, 241). 3. *p.* षड्भिः (87). 4. and 5. *p.* षड्भ्यः । 6. *p.* षय्याम् (308,—*nut*; 87 ष् to ङ्; 86 *b*—cerebral *n* for the *n* of *nam*; 88 note). 7. *p.* षट्सु । The word **विषटिष** ends with the desiderative *san*, रुन् प्रतिषत्वस्यासिद्धत्वात् सस-जुषोरिति रुत्वम् । As the *shatva* change (8-3-59) succeeds *rutva* change (8-2-66), so by No. 68 *rutva* change prevails after the elision of *su* by No. 258, though the word ends in *sh* in its crude state. Hence we get the form **विषटिर्** a form that falls within the influence of the next rule.

No. 391.—**दोरुपधायाटोर्दृक्** (8-2-76). At the end of a *pada*, the penultimate *ik* of verbs ending in *r* or *v* is lengthened. Thus 1. *s.* पिपटीः (109), 1. *d.* पिपटिये । 1. *p.* पिपटिषः । 3. *d.* पिपटीभ्याम्, &c.

No. 392.—**नुम्विसर्जनीयशब्दवायेपि** (8-3-58). And also when *num* *visarga* and a sibilant severally intervene between *inku* and *s* dental of a substitute or of a suffix; the *s* dental is reduced to *sh* cerebral. *Pipathish* is called a *pada* (by 172) before *su* of the 7th case; and the final *sh* is regarded dental because the rule **आदेशप्रत्यययोः** does not take effect, so far as **ससकुयोः** is concerned; hence the original dental *s* is 1st changed to *ru* by No. 133, which then is changed to *visarga* by No. 109, and at last this *visarga* is retained as *visarga* or changed to the dental *s* by No. 122. Thus we have **पिपटीसु** सु or **पिपटीः** सु = **पिपटीस्** सु or **पिपटीः** सु (392) = **पिपटीश्** सु (86) or **पिपटीः** सुः । Note that the *rutva* change was followed by the lengthening of the preceding *ik* by No. 391.

Ex. चिकीर्ष (who wishes to do) makes 1. *s.* चिकीः (258; then regarding *sh* as *s* as before, elide it by No. 274 and change *r* to *visarga* by No. 109; 1. *d.* चिकीर्षो । 1. *p.* चिकीर्षः । 7. *p.* चिकीर्षु (No *visarga* by रोः सुप्). Ex. दाप् (arm) is formed of the root *dam* 'to subdue and the affix *dos* (दाप् दमेदाप्) and the *ti* of *dam*, i. e. *am* disappears on account of the indicatory *d* of दाप् (see No. 246) दाप्-स्यासिद्धत्वादुत्पत्तिर्गो ॥ 1. *s.* दाः । 1. *d.* दाषो । 1. *p.* दाषः । 2. *p.* दाषः or दाष्णः (246, 247) 3. *s.* दाष्णा or दाषा, &c. Ex. विशिच् (who wishes to enter) is formed from the desiderative form of the root *vis* 'to enter' followed by the evanescent suffixes *kvip*. दाप्-स्यासिद्धत्वात्संयोगान्तलोपः वः प्रवेतिषः, जश्चत्वं । The crude form विशिच्, when analysed, becomes विशिश्च्. Hence placing *su* after it we have विशिश्च् + स्. At this stage, 1st the suffix *su* is elided; afterwards two different operations present themselves:—The one, the change of the palatal *ś* to *sh* and the other, the elision of the final *s* of *san* by No. 64. Now the 1st gives way to the 2nd in accordance with the direction of No. 68. Hence, after the elision of *s* dental, the palatal *ś* is changed to the cerebral by No. 280; which alters to the cerebral *d* by No. 87 and finally to *ṭ* of the same kind by No. 241. Thus 1. *s.* विशिद् or विशिह् । 1. *d.* विशिहो । 1. *p.* विशिहः । 3. *d.* विशिहभ्याम् । 7. *p.* विशिहसु ॥ The *k* of the inflected form विशिच् is elided by No. 350, when the *su* of 7. *p.* follows, and then the next rule applies.

No. 393.—पटोः कः सि (8-2-41). *K* is the substitute of *sh* or *dh* cerebral when *s* follows. Hence, reducing the *s* of *su* to *sh* cerebral by No. 243, we have 7. *p.* विशिहसु ।

Ex. तक्ष (Paring, cutting) becomes तद् or तह् in 1. *s.* (elision of *su*, of *k* and the change of *sh* to *d* or *ṭ* cerebral) तक्षो in 1. *d.* &c. Ex. गोरक्ष 'who protects a cow' becomes गोरद् in 1. *s.* गोरक्षो in 1. *d.* तक्षि रक्षिभ्यां ययन्त भ्यां कृपि तु स्कारिति न प्रयत्नंते. णिलोपस्य स्थानियद्वावात्; तस्मात्संयोगान्तलोप एव ॥ When *kvip* follows the causal forms, *takshi* and *rakshi*; the rule *skoh* does not take effect; because the elision of the causal suffix *ni* is *sthani*. Hence the elision of the last letter of the compound consonant क्ष obtains. Thus we have तक्ष् or तग्, गोरक्ष् or गोरग् in 1. *s.* The desiderative forms पिषच् (who wishes to cook), विशिच् (who wishes to speak), दिधच् (who wishes to burn) become पिषक् or पिषग्; विशिक् or विशिग् दिधक् or दिधग् in 1. *s.* and are declined like विशिच्.

Ex. पिप् गतौ (to go), सुखपेसतीति सुपीः (of good gait = 258, 133, 391, 109); सुपिषोः सुपिषः । 3. s. सुपिषा । 3. d. सुपीर्भ्याम् (133, 391). In the same way सुतुः (सुप् खयहने, to cut; who cuts well).

The word विट्ठस् which ends with the suffix *vasu* makes 1. s. विट्ठान् (332, 292, 258, 64), 1. d. विट्ठासौ । 1. p. विट्ठांसः । Voc. sing. हे विट्ठान्, 2. s. विट्ठांसम्.

No. 394.—वसोः संप्रसारणम् (6-4-131). The *samprasāraṇa* is the substitute of a *bha* ending in *vasu*. Hence 2. p. विटुवः (301, 243) 3. s. विटुवा । 3. d. विट्ठदभ्याम् (303), 7. p. विट्ठत्सु ॥

Ex. सेदिवस् (one who has sat down) makes 1. s. सेदिवान् । 1. d. सेदिवांसौ । 1. p. सेदिवांसः । 2. s. सेदिवांसम् । 2. p. सेदुवः । 3. s. सेदुवा । 3. d. सेदिवदभ्याम्, &c. Ex. सुदुहिनस्ति, सुहिन (who injures well), 1. d. सुहिंसौ । 1. p. सुहिसः । 3. d. सुहिग्भ्याम् (64) &c. 7. p. सुहिन्सु । Ex. खस् from खंस् (to fall down) makes 1. s. खत् or खद् (303, 241) 1. d. खसौ । 1. p. खसः । (The nasal *n* disappears by 374, because the root खंस् does not end in the short indicative *i*.) 3. d. खदभ्याम् 7. p. खत्सु (303). In the same way, चत् from चंस् 'to fall'.

No. 395.—पुंसोऽसुह् (7-1-89). When a *sarvanāmaasthāna* follows, *asuñ* is the substitute of the word *puns*. उकारउच्चारणार्थः *u* in *asuñ* is simply euphonic. Since the substitute ends in *ñ*, hence by 46, it takes the place of the final *s*. *Anuswāra* in *puns* (पुंस्) is symbolic of *m*. Hence we have to decline पुमस् as regards *sarva* suffixes. Thus 1. s. पुमान् (332, 292 = पुमन्स् + स् = पुमान्स् + स् = elision of *su*, of *s* = 258, 64), पुमांसौ । 1. p. पुमांसः । 2. p. पुंसः । 3. s. पुंसा । 3. d. पुंभ्याम् (64), 3. p. पुंभिः । 7. p. पुंसु. The word उशनस् 'the regent of the planet venus' takes the substitute *anañ* by No 270. Thus, 1. s. उशना । 1. d. उशनसौ । 1. p. उशनसः । अस्य सम्बुद्धौ वा जह नलोपश्च वा वाच्यः । *Anañ* is the alternative substitute of this in the vocative case, and the elision of *n* is also stated as an alternative case. Thus we have हे उशनन्; or हे उशन; or हे उशनः (258, 133, 109); 3. d. उशनोभ्याम् (172, 135, 66 a) In the same way अनेहस् (time). Thus अनेहः (270). 1. d. अनेहसौ । 1. p. अनेहसः । हे अनेहः &c. Ex. वेधस् (Brahmā) makes 1. s. वेधाः (383). 1. d. वेधसौ । 1. p. वेधसः । हे वेधः (133, 109). Ex. सुखुचस्ते, सुवः (who dresses well). Ex. पियई यस्ते; पियइयः or पियइयलः (who eats a funeral cake). 1. d. पियइयसौ, &c.

No. 396.—अदस्योसुलोपश्च (7-2-107). When *su* follows, *au* (ओ) is the substitute of the final of *adas* (that) and the *su* suffix is elided. By No. 351, the *d* of this word is changed to *s*. Thus 1. *s*. असौ In 1. *d*. proceed thus:—अदस्+ओ = अदस्यौ (263) = अदसौ (316) = अदो (63) = अम् (377 = long *u* in place of long *au*, and *m* for *d*). In 1. *p*. having changed *jus* to *śi* and used *guṇa*, let us make use of the next rule.

No. 397.—एतद्द्विबुधने (8-2-81). In the plural, *et* coming after *d* is changed to long *i*, and the *d* is changed to *m*. Thus 1. *p*. अमी. पूर्वजासिद्धिमिति विभक्तिं कार्यं प्राक्, पश्चादुक्तमुच्ये. In accordance with the drift of No. 68, all operations depending upon a case-affix take place first, then the substitution of *u* and *m* follows. Hence, *adam* (अदम्) becomes अमुम् in 2. *s*. 2. *d*. अम्, 1. 2. *p*. अमून् ॥

No. 398.—नमुने (8-2-31). The substitution of *mu* (377) is not reckoned invalid, when the substitution of *nā* is to take place or has taken place. Here contrary to the spirit of No. 68, 1st *mu* is substituted and then the base taking the form of *ghī*, *tā* is changed to *nā* by 254. Thus 3. *s*. अमुना । 3. *d*. अमुभ्याम् (377) अमीभिः (397) 4. *s*. अमुष्मे । 4. *p*. अमीभ्यः । 5. *s*. अमुष्मात् । 6. *s*. अमुष्य । 6. *d*. अमुयोः । 6. *p*. अमीषाम् । 7. *s*. अमुष्यिन् अमुयोः । 7. *p*. अमीषु—इति हलन्ताः पुल्लिङ्गाः Masculines ending in consonants concluded.

CHAPTER XII.

FEMININE BASES ENDING IN CONSONANTS.

No. 399.—नहोपः (8-2-34). *Dh* dental is the substitute of the *h* of *nah* (to bind), when *jhal* follows or at the end of a *pada*. When *nah* taking the affix *kvip* comes after a word compounded with it, the word so compounded is lengthened by Rule—नहि वृत्तिरुचि व्यधि रुचि सति तनि वृत्तौ (6-3-116). Hence उप + नह् = क्विप् becomes उपानह् (a slipper) and is declined thus—1. *s*. उपानद् or उपानत् (25S, 399, 87, 241). 1. *d*. उपानहौ । 1. *p*. उपानहः । 3. *d*. उपानद्भ्याम् । 7. *p*. उपानह्युः ॥ The word उच्छिद् 'a vedic metre' comes from the root *śhniḥ* 'to love' and ends in the affix *kvin*. Hence from No. 346 we have 1. *s*. उच्छिद् । 1. *d*. उच्छिदौ । 3. *d*. उच्छिद्भ्याम् । 7. *p*. उच्छिद्भ्युः ॥

Ex. लिष् (sky) makes 1. *s*. लोः (306). 1. *d*. लिषौ । 1. *p*. लिषः । 3. *d*. लिष्याम् (307). 7. *p*. लिषु ॥ Ex. गिर् (speech)—1. *s*. गीः (25S, 391, 109). 1. *d*. गिरौ । 1. *p*. गिरः, &c. Ex. पुर (a city)—1. *s*. पूः ।

1. *d.* पुरी । 1. *p.* पुरः, &c. In the feminine चतसृ is substituted for चतुर् (four), in hence we get 1 and 2. *p.* चतस्रः (282). 6. *p.* चतस्र्याम् (283). किमः कादेशे टाप् 'tāp,' a Feminine termination is subjoined to kim (who, &c.) after it has assumed the form ka (No. 313). Thus we have 1. *s.* का । 1. *d.* के । 1. *p.* काः like सर्वा ॥

No. 400.—यः सौ (7-2-110). Instead of the *d* of *idam*, *y* is used, when *su* follows. Hence, by No. 314 we have इयम् in 1. *s.* In the remaining cases, 1st short *a* is substituted for the final of *idam*, which then becomes इट् by No. 316. Again, to mark the feminine, long *a*, *i. e.* tāp is annexed, thus producing the form इटा णि declension. Again, *d* being changed to *m* by No. 314, we have to deal with the form इमा in the 1st two cases. Thus 1. *d.* इमे (199, 66a) 1. *p.* इमाः (73). 2. *s.* इमाम् । 2. *d.* इमे । 2. *p.* इमाः ॥ In the remaining cases, *id* portion is changed to *an* before a vowel by No. 318, and is elided before a consonant by No. 319. Thus 3. *s.* अनया (232, the final *ap* of *and* being changed to *ekār*, अने + आट्) 3. *d.* आभ्याम् । 3. *p.* आभिः । 4. *s.* अस्ते (225) 4. *p.* आभ्यः । 5 and 6. *s.* अस्याः । 6. *d.* अनयोः (232) 6. *p.* आसाम् (225, 214) 7. *p.* आसु ॥ In re-employment (आन्वादेशे), 2. *s.* एनाम् । 2. *d.* एने । 2. *p.* एनाः । 3. *s.* एनया । 6 and 7. *d.* एनयोः । स्त्रिणादिना सज्जेः क्विन् अमागमश्च निपातितः ॥ By *sutra* *ṛitv*, &c., the root (सृज्) 'to quit' takes the affix *kvīn* and the augment *am* is irregularly inserted. This is the origin of the word सज्ज (a garland). 1. *s.* सक् or सग् । 1. *d.* सज्जे । 1. *p.* सजः । 3. *d.* सग्भ्याम् । 7. *p.* सज्जु ॥ त्यद् (short *a* for the final and tāp) makes 1. *s.* स्या । 1. *d.* स्ये । 1. *p.* स्याः ॥ In the same way तद् (that) and एतद् (this). वाच् (speech). 1. *s.* वाक् or वाग् । 1. *d.* वाचौ । 1. *p.* वाचः । 3. *d.* वाग्भ्याम् । 7. *p.* वाचु (243). आप् (water) is a true plural and has its vowel lengthened by No. 271 in 1. *p.* Thus 1. *p.* आपः । 2. *p.* अपः ॥

No. 401.—अपोभिः (7-4-48). The letter *t* of the dental class is the substitute of the base *ap*, when a suffix beginning with *bh* follows. Thus 3. *p.* अप्भिः (87) 4. *p.* अप्भ्यः । 6. *p.* अपाम् । 7. *p.* अप्सु ॥

Ex. दिग् (direction) gives 1. *s.* दिक् or दिग् (258, 343, 346, 87), 1. *d.* दिशौ । 1. *p.* दिशः । 3. *d.* दिग्भ्याम् । 7. *p.* दिक्षु (346, 243). By No. 387, *kvīn* is placed after *driś* preceded by *tyad*, &c., hence the word substitutes a guttural even when it is not compounded with *tyad*, &c. Thus 1. *s.* दृग् or दृक् । 1. *d.* दृशौ । 1. *p.* दृशः । त्विप् (light) makes 1. *s.* त्विद् त्विद् । 1. *d.* त्विषौ । 1. *p.* त्विषः । 3. *d.* त्विद्भ्याम् । 7. *p.* त्विदक्षु or त्विदक्षु ॥

Ex. सहजुवते-इति सङ्गः 'a friend' (elision of *s* by 258, *r* for *sh* by 133; long *u* for the short *u* by 391, lastly *visarga* for *r* by 109)
 1. *d.* सङ्गो 1. *p.* सङ्गवः 3. *d.* सङ्गभ्याम् 7. *p.* सङ्गवु or सङ्गवुः (The substitute *sh* being invalid चत्वर्यासिद्धत्वाद्भुत्वम्, *r* is substituted for the *s* of *sajús* by 133 and the vowel is lengthened by 391. Again, the *r* is changed to *visarga* by 109, and the *visarga* is optionally changed to *s* by 122. Lastly *s* is changed to *sh* by 243. Hence the optional change by 122 produces two forms). The pronominal *adas* is thus declined—1. *s.* असौ (396). 1. *d.* अम् (263, *táp* substituted, 199, *guna*; *u* and *m* substituted). 1. *p.* अमः 2. *s.* अमम् 2. *d.* अम् 2. *p.* अमः 3. *s.* आमुया 3. *d.* अमभ्याम् 3. *p.* अमभिः 4. अमुयै 4. *p.* अमूभ्यः 5 and 6. *s.* अमुय्याः 6. and 7. *d.* अमुयोः 6. *p.* अमूवाम् 7. *s.* अमुय्याम् 7. *p.* अमूवु so much for Feminines ending in consonants.

CHAPTER XIII.

NEUTER BASES ENDING IN CONSONANTS.

(स्वमोलुक्)—In the declension of neuters *sú* and *am* are elided by No. 204; the *h* of *audúh* by 303 is changed to *d*, when the word becomes a *pada*. Thus 1. *s.* स्वनहुत् or स्वनहुद् (having good cattle) 1. *d.* स्वनहुदी 200, 1. *p.* स्वनह्वाहि (*am* augment and *ái* for *jas* and *sái*). Again, the same in the 2nd case. The rest like the Masculine

Ex. विमलदिव 'a cloudless sky' makes 1. *s.* विमलद्रु (307 and *yon*) 1. *d.* विमलदिवी (200). 1. *p.* विमलदिवि (201), &c. वात् (water) becomes वाः in 1. *s.* वारी in 1. *d.* and वारि in 1. *p.* The same in the 2nd case. 3. *s.* वारी &c. The word चतुर maker चत्वारि (201, 302) in 1. and 2. *p.* किम् (what) takes the form किम् (204) in 1. *s.* के (313, 200, *guna*). 1. *p.* कानि (313, 201, 290, 257). The same forms recur in the 2nd case and the rest is like the Masculine अन्यादेशे नपुंसके एनद्रुक्तयः । *Enat* (एनत्) is stated to come in place of *idam* in the neuter in re-employment. Thus 1. *s.* एनत् (204). 1. *d.* एने (204, 265, *guna*). 1. *p.* एनानि 3. *s.* एनेन 6. and 7. *d.* एनयोः । Brahman (ब्रह्मन् = the supreme being) makes 1. *s.* ब्रह्म (204, 249), 1. *d.* ब्रह्मणी 1. *p.* ब्रह्मणि Voc. *s.* हे ब्रह्मन् or हे ब्रह्म. The rule राऽनुपि is applicable in forming the Nom. sing. of *ahan* (अहन् = a day) on the elision of the affix *su*; the reason is that the elision of *su* by 204 is complete and that the elided affix exercises no influence on the preceding base. Hence the affix *su* is considered to be non-existent. Thus 1. *s.* अहः 1. *d.* अह्री or अहनी (250) 1. *p.* अहानि, Again the same in the 2nd case. 3. *s.* अह्ना (247).

No. 402.—अहन् (8-2-68). *Ru* (रु) is the substitute of *ahan* at the end of a *pada*. Hence 3. *d.* अहोभ्याम् (135). इह अहः अहोभ्याम् त्यागो, रत्नरत्नयोरसिद्धत्वाच्चलोपे प्राप्ते, अहवित्याद्यर्थं न लोपाभावं निपात्य द्वितीयेन रुचिधेयः तदन्तस्यापि रुत्वरत्वे ॥ दीर्घायपहानि यस्मिन् स दीर्घाहानिदाघः । Here, as regards such forms अहः, अहोभ्याम्, the rules रोऽसुपि No. 141, and अहन् No. 402 are non-existent in the sight of No. 249 (नलोपः &c.) hence the elision of *n* by No. 249 is due, but re-turning to the *sūtra* अहन् on the irregular supposition of the non-elision of *n*, we may substitute *rū* (रु) by the 2nd *i. e.* अहन्. The substitute *r* and *ru* also relate to what ends with अहन्. Hence 1. *s.* दीर्घाहानिदाघः (a long day of summer) इहहल्ङ्यादिलोपे प्रत्ययलक्षणोऽसुपि इति निषेधाद्रत्याभावे रुः । तस्यासिद्धत्वाच्चान्तनक्षत्र उपधादीर्घः ॥ Here the affix *su* is elided by *halan*, but still it continues to operate on the base by *Pratyaya Lakshana* No. 178; hence considering the propriety of the prohibition असुपि in No. 141, let us substitute *rū* but not *r*. Again the rule substituting *rū* (अहन्) is non-existent. Hence considering the base to be marked by the final *n*, the penult is lengthened by No. 257. 1 and 2. *d.* दीर्घाहानोः । 1. *p.* दीर्घाहानः । 3. *s.* दीर्घाहः । 3. *d.* दीर्घाहोभ्याम् । Voc. sing. हे दीर्घाहः &c.

Ex. दग्धिन् “having a staff; a religious mendicant” makes 1. *s.* दग्धि (204, 249), 1. *d.* दग्धिनी (200). 1. *p.* दग्धीनि (201 and 257). 3. *s.* दग्धिना 3. *d.* दग्धिभ्याम् (172, 249) &c. In the same way are declined बहुपूषन्, बहुयमन् (having many suns). Ex. असृजः पदान्ते कुत्सम्, सृजेः क्विनोविधानात् । The word *asrij* (blood) substitutes *kū* at the end of a *pada*, since *kvin* is affixed to it. असृक्शब्दस्तु असृते रीणादिके ऋप्रत्ययेषोध्यः । But the word *asrik* (a kind of religious abstraction) is formed of the root *asu* (असु=to throw) and the *unadi* suffix *rich*. Thus *s.* असृक् or असृग् । 1. *d.* असृजी । 1. *p.* असृजि । &c. पठ्यन्न इति वा असन् । From No. 246 *paddanno* we get the form असन् before *ās*, &c. Thus 2. *p.* असानि or असृजि । 3. *s.* असा or असृजा । 3. *d.* असृभ्याम्, &c. The word ऊर्ज ‘strong’ makes 1. *s.* ऊर्ज or ऊर्ज (348) 1. *d.* ऊर्जी 3. *p.* ऊर्ज (नरजानां संयोगः = the consonants in composition being in the order of *n*, *r* and *g*. बहूर्जिनुम् प्रतिषेधः अन्त्यान्यूवा वा नुम् बहूर्जि बहूर्जि वा कुलानि । The insertion of the augment *num* is disallowed in forming the 1. *p.* of the compound बहूर्जि (possessing great strength); but it can come before the last letter of it by option; as *bahūrji kulani* (or *bahūrñji*), a powerful family. The pronoun त्वद् makes 1. *s.* त्वत् or त्वद् (204, 241). 1. *d.* त्वे । 1. *p.* त्वानि ॥ Likewise

तद् (that) assumes the form तत् or तद् in 1. *s.* ते in 1. *d.* and तानि in 1. *p.* The same in the 2nd case and like the masculine in the remaining cases. यद् (which what) becomes यत् ये यानि, the same being repeated in the 2nd case. एतद् (this)—1. *s.* एतत् or एतद्। 1. *d.* एते। 1. *p.* एतानि अन्वादेशे तु एनत्, but in re-employment this word takes the form एनत् in 1. *s.* and so on.

Ex. बेभिद्यते: क्विप् (बेभिद्य+क्विप्)=breaking again and again, produces बेभित् or बेभिद् in 1. *s.* बेभिदी in 1. *d.* बेभिदि in 1. *p.* श्रावलोपस्य स्थानिवत्त्वादभलन्तत्वाच्च नुम्, अजन्तलक्षणास्तु नुम् न। स्वयिंधा स्थानिवत्त्वाभावात् बेभिदिब्राह्मणकुलानि। The Frequentative Form of the root भिदिर् to break (*i. e.* बेभिद्य) first drops its *y* and then the final *a*; the whole of the यङ् suffix disappears in this way on account of the suffix *kvip* through the operation of the rules यस्य हलः and अतोऽलोपः। The suffix *kvip* too disappears. Now considering the elision of *a* to be *sthane i. e.* the original form for which the elision is substituted, we cannot insert the augment *num* after the final vowel of the base, because the base does not end in a *jhal*, nor can we use *num* by reason of its ending in *ach*, vowels; because a substituted form lacks the status of the original form in *svarvidhi* (see *paribhāṣā* No. 51). Hence बेभिदिब्राह्मणकुलानि in 1. *p.*

Ex. गवाक् (a worshipper of cows, or the going of cows) takes a variety of forms on the following grounds—गवाक् शब्दस्य रूपाणि क्री बेर्लागतिभेदतः। असंध्यवङ्पूर्वरूपेर्नवाधिकशतं मतम्॥ १॥ स्वम् सुप् नव षड् भाटी। षट्के स्वेस्वीणि लशशोः। चत्वारि शेषे दशके रूपाणीति विभावय। The inflected forms of *gavak* are considered to be 109 in number in accordance with the variety of senses which the root *anchu* enjoys (meaning to worship and to go) and the non-conjunction of the final vowel of *go* and the initial of *anchu* the substitution of अवङ् and of the prior form *O*. Know that it takes 9 different forms before each of the affixes, *su*, *am* and *sup* ($9 \times 3 = 27$); 6 forms before each of the six suffixes beginning with *bha* ($6 \times 6 = 36$), then before *ās* and *śas* (3×2), four before each of the remaining 10 suffixes ($4 \times 10 = 40$) (thus producing the No. 109) तथाहि। गमज्वतीति विग्रहे ऋत्विगादिनाक्विन्। गती न लोपः। अवङ् स्फोटायनस्यवङ्॥ Thus, 'he worships a cow,' this being the analysis of the word, it takes *kvīn* after it by the Sūtra, *ritvij*, &c., when *anchu* means to go, there is elision of *n*. The 1st word 'go' substitutes *avan* for its final before *anchu* in the opinion of Spotnyana. Thus 1. *s.* गवाक् or गवाम् (सर्वत्रविभाषेति प्रकृतिभावे, the final of 'go' retaining

its original form) गोश्रक् or गोश्रम् (पूर्वकृपे, the final of go being the single substitute) गोक् गोम् (पूजायाम् नस्य कुत्वेनङः—N being changed to ñ by *ku*va in the sense of worshipping) गवाङ्, गोश्रङ् गेङ्. Thus we get nine forms in 1. s. (अस्यपि एतान्येव, the same No. of forms with the suffix *am* too) (श्रीङः श्री, भत्वादच इत्यल्लोपः, the *a* of *anchu* being elided on account of its taking the name *bha* by श्रचः). Thus 1. d. गोक्षी (पूजायां तु, but in worshipping) गवाञ्चो, गोश्रञ्चो, गोञ्चो (जशसेः श्रिः, श्रेः सर्वनामस्थानत्वाच्चुम् (*śi* for *jas* and *śas*; *num* on account of *śi* being a *sarvanāmanasthāna*) 1 p. गवाञ्चि, गोश्रञ्चि, गोञ्चि. 3. s. गोक्षा । गवाञ्चा, गोश्रञ्चा, गोञ्चा । 3. d. गवाभ्याम्, गोश्रभ्याम्, गोभ्याम्, गवाङ्भ्याम्, गोश्रङ्भ्याम्, गोङ्भ्याम् &c. सुपि तुहान्तानां पञ्चेङ्योः कुगिति कुक् । The forms ending in ñ in 7. p. take the augment *kúk*. Thus 7. p. गवाङ्कु, गोश्रङ्कु गोङ्कु, गवाङ्कु, गोश्रङ्कु, गोङ्कु, गवाङ्कु, गोश्रङ्कु, गोङ्कु. The word तिर्यञ्च तिरस्+अञ्च- an animal makes 1. s. तिर्यक् (381) 1. d. तिरश्चो (375) 1. p. तिर्यञ्चि (290) पूजायां तु, but in the sense of worshipping तिर्यङ् तिर्यञ्चो तिर्यञ्चि. The *n* is not elided by No. 382. The word यक्त् makes 1 s. यक्त् 1. d. यक्तो । 1 p. यक्न्ति । From No. 246 we obtain the alternative form यक्न् । Thus 2. p. यक्नि or यक्न्ति. 3. s. यक्ता, यक्ता (247). Like wise शक्त् (ordure) makes 1. s. शक्त् 1. d. शक्तो 1. p. शक्न्ति । 2. p. शक्न्ति or शक्नि । 3. s. शक्ता or शक्ता, &c. The participle ददत् (giving) make 1. s. ददत् । 1. d. ददतो ॥

No. 403.—वा नपुंसकस्य (7-1-79). *Num* is optionally the augment of whatever reduplicated form ends with *śatri*, when a *śarva-nāmaasthāna* follows. Hence 1 and 2. p. ददन्ति or ददति । The participle तुदत् (paining) seeks the aid of the next rule.

No. 404.—आच्छीनद्योर्नुम् (7-1-80). *Num* is optionally the augment of whatever ends in a portion of the *śatri* suffix, provided that the portion comes after a base ending in *a*; when *śi* (श्री) or a *nadi* follows. For example, the verbal root *tud* (to pain) becomes the base तुद by taking the affix (ञ) and then with the portion of the *śatri* affix (अत्) following it, it becomes *tulat* (तुदत्) by No. 316 which then by this rule makes 1. d. तुदन्तो or तुदतो । The 1. p. of it is तुदन्ति । Likewise भात् (shining) makes 1. d. भान्तो or भातो । The verbal root पच 'to cook' 1st takes the affix *śatri* and then *śap* coming before the participial affix *śatri*; so it comes under the next rule. १

No. 405.—शप् शयनोर्निन्त्यम् (7-1-81). *Num* is invariably the augment of what ends with *śatri* (the portion at) that follows the of *śap* or *śyan*, when *śi* or a *nadi* follows. *Śap* is the conjugational

characteristic of verbs called *bhva*di and *īyan* of *diva*di. Hence पचत् makes 1. *d.* पचन्ती । In the same way दीव्यत् taking the class affix *īyan* and meaning "sporting, shining, &c." makes 1. *d.* दीव्यन्ती and 1. *p.* दीव्यन्ति, &c. The word स्वप् (a sleeper) makes 1. *s.* स्वप् or स्वप् (87) नित्यात्परादपि नुमः प्राक् अमृन्निति दीर्घः प्रतिपदोक्तत्वात् स्वामि । The penultimate of *swap* is lengthened (271) previous to the insertion of *num* by 290; though the latter *sūtra* is invariable in effect and subsequent in order; because the Paribhāṣhā लक्ष्यप्रतिपदोक्तयोः प्रतिपदोक्तस्यैव ग्रहणम् expressly provides that an operation relating to a primitive form takes place before one concerning an altered form. Hence 1. *p.* स्वामि निरवकाशत्वं प्रतिपदोक्तत्वमिति पक्षे तु प्रकृते तद्विरहाद्युमेव । Regarding the above Paribhāṣha to be inapplicable here, we may use *num* only. Thus 1. *p.* स्वामि । 3. *s.* स्वप्ना अपोभि (401) स्वदुमिः in 3. *p.* 3. *d.* &c. अर्त्तिपिबत्यादिना धनेरुम् । The *unadi* affix *us* is added to the root धनि 'to be rich by *artipibati*, &c. of the 2nd Chapter of *unadi*. Hence we get the word धनुस् which makes 1. *s.* धनुः (204, 133, 109), 1. *d.* धनुषी सान्नेति दीर्घः । नुम् विसर्जनीयेति षः । In the 1. *p.* the vowel is lengthened by 292, and the *s* is changed to *sh*; though *num* intervenes (392). Thus we have धनुषि in 1. *p.* 3. *d.* धनुष्याम् (133). 3. *s.* धनुषा &c. In the same way decline घक्षुस् (an eye). हविस् (clarified butter).

Ex. पिपठिषतेः क्तिप् वीरिति दीर्घः । The desiderative form of पठ् (to read) takes the affix *kvip* to denote the agent and thus becomes पिपठिष् which makes 1. *s.* पिपटीः (133, 391, 109). 1. *d.* पिपठिषी (अल्लोपस्य स्यानिषत्याऽङ्गलन्तलक्षणे स्यानिषत्याऽङ्गलन्तलक्षणे नुम् न) 1. *p.* पिपठिषि । 3. *d.* पिपठिष्याम् &c. The base पयस् (water) makes 1. *s.* पयः (204, 133, 109). 1. *d.* पयसी । 1. *p.* पयामि (292). The word सुपुन्स् (having good men) makes 1. *s.* सुपुम् (204, 64). 1. *d.* सुपुंसी । 1. *p.* सुपुमांसि (395, 332, 292). अदः विभक्तिकार्यम् उत्त्वमत्वे. In the declension of *adas* (that), the changes relating to case affixes (directed in Nos. 204, 201, &c.) take place first; then the substitution of *u* and *m* by 377 follow. Thus we have 1. *s.* अदः । 1. *d.* अमू । 1. *p.* अमूनि. The rest is like the masculine.



PART II.

CHAPTER I.

CASES.

No. 1.—कारके (1-4-23). This is a heading rule. करोतीति कार-
कमिति यदुलन्तः, 'what acts is called Kāraka;' the word *kārka* ends with
the verbal suffix 'noul'.

कारकशब्दायं क्रियाहेतावेव प्रसिद्ध इति । the word *kāraka* invariably
means a cause of action, i. e. the relation of the noun to the verb in a
sentence, the notion of a case, but not co-extensive with the term case.

There are six such relations according to Pāṇini; (a) कर्म, the
object or the nearest aim of an agent, the idea expressed by the ac-
cusative case; (b) करणम्, the instrument or idea expressed by the
Inst. case; (c) कर्ता, the agent or doer of an action, also expressed by
the Inst. case, or if expressed by Nom. case, not considered a *kāraka*,
i. e. the agent and instrument are both expressed by the inst. when
they are not implied in the verbal termination; (d) सम्प्रदानम्, the
recipient of the object of giving or of a gift, hence the idea expressed
by the Dative case; (e) अपादानम्, ablation, i. e. departure or removal
from a fixed point, the idea expressed by the ablative case; (f) अधि-
करणम्, location or the place of the action i. e. the idea expressed by
the locative case. The idea of the genitive or possessive case is not
considered a *kāraka*, because it expresses the relation of two nouns to
each other, but not the relation of a noun and verb.

Although the English word case is not co-extensive with *kāraka*,
yet it is very appropriate to the purpose of translation, since it also
expresses the idea of the *śeṣa-kāraka*, the possessive.

No. 2.—ध्रुवमपायेऽपादानम् (1-4-24). अपाये विप्रलेखः । *Apāya* means
'separation.' ध्रुवमिति स्थिरं योरिति (ह्रगुपधलक्षणः कः प्रत्ययः) the root *dhru*
of *dhruvam* means to be stationary or to be in motion. ध्रुवं यदपाययुक्तम-
पाये साध्ये यदधीध्रुवं तत्कारकमपादानसंज्ञं भवति, 'whatever being in
motion, or stationary is connected with separation, i. e. becomes the
fixed point of the departure of a thing is called *ablation* (the limit of
departure).

उक्तं च, as it is said that, अपाये यदुदासीनं चलं वा यदि वा चलम् । ध्रुवमेवातदावेष्टानदपादानमुच्यते ॥ At the time of separation, the thing which remains passive, whether being in motion or not, is called *dhruva* 'a fixed point' and on account of departure from itself, it is called '*apādāna*' ablation. Hence, अश्वात्पतति 'he falls from the horse.' Here, 'the horse in motion' is called *apādāna*, because it denotes the fixed point from which the rider departs by falling.

No. 2 a.—अपादाने पञ्चमी (2-3-24). Let the 5th case-affix be used in the sense of ablation. Thus यामादायाति 'he comes from the village.' The affix *āt* is added to *grāma* to denote the Ablative case.

Vārtika. जुगुप्साधिराम पमादार्थानामुपसंख्यानम् । It may be added that whatever expresses dislike, indifference or neglect is called *ablation*. Thus पापाक्नुगुप्सते 'he hates sin.' अधर्माद्विरमति 'he dislikes vice.' धर्मात्प्रमादति 'he is indifferent to virtue.'

No. 3.—भीत्रार्थानां भयहेतुः (1-4-25). भयं भीः, त्रायं त्राः, भीत्रो अर्थो येषां ते भीत्रार्थाः 'those which mean to fear and to protect.' The cause of fear or that from which one protects oneself is named *ablation*; when a verb used in the sense of *bhī*, to fear; or *trā*, to protect is employed.

Thus, चोरेभ्योविभेति उद्विजते वा 'he fears thieves.' चोरेभ्यस्त्रायते रक्षति वा 'he protects himself from thieves.' Why 'the cause of fear?' Witness अरण्येविभेति 'he fears in a forest.' Location is intended here.

No. 4.—पराजरेसोढः (1-4-26). पराजिन्यूनोभावेवर्त्तते, '*parāji*' means to be spent ; to be exhausted.'

The unbearable cause denoted by the employment of the verb *parāji* 'to feel sick of' is named *ablation*.

Ex. अध्ययनात्पराजयते (अध्येतुं हृसति ग्लायति वा) 'he feels sick of study.' But we say शत्रून्पराजयते 'he overcomes his enemies.' The object is implied.

No. 5.—वारणार्थानामीप्सितः (1-4-27) ईप्सितंशब्दोऽयमस्यभिप्रेतपर्यायस्य यद्वशे यवानामात्मीयत्वेगवां च परकोयस्य एव स्याद् न विपर्यये ॥ When a verb signifying to drive away or keep off is used; the object from which an animal is intended to be kept off is named *ablation*. Here the sense is that the animal to be kept off does not belong to the person who drives it away and that the desired object, the barley, &c. is the property of such a person.

Ex. पशुभ्योगां चारयति 'he drives off the cow from the barley (that is his own).'

No. 6.—अन्तर्हो येनादर्शनमिच्छति (1-4-28). The aim being concealment, the person from whom one desires to hide oneself is named 'apādāna.'

Ex. उपाध्यायादन्तर्हते 'he hides himself from the teacher.' उपाध्यायान्त्रिलीयते 'ditto.'

Why अन्तर्हो? 'the object...concealment?' Witness चौराचक्षुष्यते 'he does not like to look at the thieves'—the object. Why इच्छति 'desires?' सत्यपि दर्शने यथा स्यात्, the same holds good even when he is seen hiding himself.

No. 7.—आख्याद्योपयोगे (1-4-29). आख्याता प्रतिपादयिता 'the teacher.' उपयोगेनियमपूर्वकविद्याग्रहणम् 'to acquire knowledge according to the established usage.' The person from whom one receives instruction (in the sciences) according to rule is named *ablation*.

Ex. उपाध्यायादधीते 'he gets instruction from the teacher.' उपाध्यायादागमयति 'ditto.'

Why उपयोगे? Witness नटस्य श्रयोति 'he hears the song of the actor.'

No. 8.—जन कर्तुः प्रकृतिः (1-4-30). जनेः कर्ता, जनि कर्ता। The agent of the action implied by 'to be born or produced.' The productive cause of whatever originates therefrom is called *ablation*.

Ex. शृङ्गाच्छरो जायते 'a stream takes its rise in the summit.' गोमयाद् दृष्टिको जायते 'a beetle is born from cow-dung.'

No. 9.—भुवः प्रभवः (1-4-31). The source of anything that emanates therefrom is named *ablation*. हिमवतो गंगा प्रभवति 'the Gangā rises in the Himālayas.'

No. 10.—कर्मणायमभिप्रेति स सम्प्रदानम् (1-4-32). दानस्य कर्मणा (करणभूतेन) यमभिप्रेति सम्बन्धाति स सम्प्रदानं संज्ञः स्यात् ॥ He whom one wishes to connect with the object of giving (i. e. the gift forming the instrument of the verb used in this Sūtra) is called the Recipient.

No. 10a.—चतुर्थी सम्प्रदाने (2-3-13). The fourth case-affix is used, when the recipient is meant.

Ex. उपाध्यायायगां ददाति 'he gives a cow to the teacher.' माण्डवकायभिदां ददाति 'he gives alms to the religious student.'

Vártika (1) क्रियायहणमपि कर्तव्यम् 'also he whom one wishes to connect with some action is called the Recipient.'

Ex. श्राद्धायनिगृह्यते (नास्तिव्यानास्तिव्याचिद्यति) 'he censures atheists.' युद्धाय संनद्धते 'he girds on his armour for a fight.' पत्युश्चेते (पतिमुष्यत्य) 'she sleeps with her husband.'

Vártika (2) कर्मणः कारण संज्ञायक्तव्या सम्प्रदानस्य च कर्म संज्ञा । The object may be named the instrument, and the recipient, the object. Thus, पशुना रुद्रं यजते 'he worships Rudra by animal sacrifice' = पशुं रुद्राय ददाति 'he offers an animal to Rudra at a sacrifice.' The following couplet throws additional light on the subject:

अनिराकरणात् कर्तुंस्त्यागाङ्गं कर्मणोप्सितम् ।

प्रेरणानुमितिभ्यां बालभते सम्प्रदानताम् ॥

By not declining the gift of the giver, that is, by 'giving his consent in words like 'let it be so;' by being obliged to take the gift; by tacitly suffering the giver to carry out his wish; the person connected with the gift of the cow, &c., gets the title of 'recipient.' Thus—

देवेभ्यः सुमन सो ददाति 'he presents flowers to the gods.' याचकाय भिक्षां ददाति 'he gives alms to the beggar.' उपाध्यायायर्गं ददाति 'he humbly offers a cow to the teacher.' खण्डितोपाध्यायस्तस्मै चपेटिकां ददाति 'the teacher on being interrupted gives him a slap.' न शूद्राय मतिं दद्यात् 'let not one counsel a Śúdra.' किं पुनर्दानं, दानं किं विदुर्द्विषयापुनर्यहणाय स्वद्रव्यत्यागः 'what is then to give?' To give is to part with one's own property in the name of God without expecting a return.

No. 11.—रुच्यर्थानां प्रीयमाणः (1-4-33). रुचिनासुमानार्था रुच्यर्थाः Verbs agreeing in sense with *ruchi* 'to please, to be attractive.' The person intended to be pleased, when a verb signifying to please is used, is named the recipient.

Ex. देवदत्तायरोचते मोदकः 'a sweetmeat-ball pleases Devadatta.' यज्ञदत्ताय स्वदतेनूपः 'a sweet cake pleases Yajñadatta.'

No. 12.—ज्ञाद्य ह्रद् स्या श्रपां ज्ञीष्यमानः (1-4-34). ज्ञीष्यमानो बोधयितुमभिप्रेतः 'one who is desired to note or observe.' The notion of 'one that is desired to note' expressed by the use of these four verbs is named the 'recipient.'

Ex. देवदत्ताय ज्ञाद्यते 'he praises Devadatta within his hearing.' Devadatta is intended to hear his own praise. देवदत्ताय तिष्ठते 'she offers herself to Devadatta.' देवदत्ताय श्रपते. 'he or she curses Devadatta (within his hearing).' देवदत्ताय हुते 'she conceals herself from Deva.' अन्येत्याहुः

देवदत्तायाम्नां परं च प्रार्थयति, 'others interpret it thus—he praises himself and another that Devadatta may hear it.' देवदत्तायमुते may also mean सन्निहितमेव देवदत्तं धनिकादेरपलपति 'in spite of Devadatta being near, he denies his presence to the money lender or some such other person.' The author of the Bhaṭṭakāvya too takes quite a different view of this aphorism as will be suggested by the following extract—प्रलाघमानः परस्त्रीभ्यस्तत्रागाद्राक्षसाधिपः 'blowing his own horn to the other women or to others' wives there came the king of the demons.' Likewise देवदत्ताय तिष्ठते may also mean 'he stands in Devadatta's shoes.'

No. 13.—धारेरुत्सर्गः (1-4-35). In the use of the verb धारयति. the notion of being the creditor is named the recipient.

Ex. देवदत्ताय शतं धारयति 'he owes a hundred to Devadatta.'

No. 14.—स्पृहेरीप्सितः (1-4-36). चुरादावदन्त पठते 'spriha is read with short *a* for its final in the *churādi* case.' In connection with *sprihi* 'to long for' the thing desired is named the recipient.

Ex. पुष्पेभ्यः स्पृहयति 'he longs for flowers.' But when a thing is eagerly sought for, the 2nd or the 6th case-affix is employed; as पुष्पाणि स्पृहयति 'he eagerly desires flowers.'

No. 15.—क्रुधद्रुहेर्ह्या मूयार्थानां यं प्रति कोपः (1-4-37). अमर्षः क्रोध 'anger.' अपकारो द्वेषः 'evil design, grudge.' अक्षमा ईर्ष्या 'envy.' असूया गुणेषु दोषाविष्करणम् 'to pick holes in one's coat.'

When a verb is used in one of these senses, the person with whom one is angry is named the recipient.

द्रोहादयोपि कोपप्रभावा एव गृह्यन्ते ।

तस्मात्सामान्येन विशेषणं यं प्रति कोप इति ॥

Ex. देवदत्ताय क्रुध्यति 'he is angry with Devadatta.' देवदत्ताय द्रुह्यति 'he bears grudge against Deva.' देवदत्तायेर्ष्यति 'he envies Deva.' देवदत्तायसूयति 'he finds fault with Deva.'

Why यं प्रति कोपः ? Witness भार्यामीर्ष्यति 'he is jealous of his wife (that no one may see her) anger is not implied here.

No. 16.—क्रुधद्रुहोरुपसृष्टयोः कर्म (1-4-38). But when the verbs *krudh* and *druh* are furnished with prefixes, the objective is used.

Ex. देवदत्तमभिक्रुध्यति 'he is angry with Devadatta.'

No. 17.—राधीह्योर्ह्यस्य विप्रश्नः (1-4-39). The person about whom manifold inquiry is made, is named the recipient, when information about his welfare is given by using the verbs *rādhi* and *iksh*.

Ex. देवदत्ताय राध्यति 'he inquires about the welfare of Deva.' Likewise देवदत्तायैक्षते 'he looks to the welfare of Deva.' विविधः प्रश्नः, विप्रश्नः 'inquiry of various sorts.' विप्रश्नः कस्य भवति? 'who is this subject of the manifold inquiry?' यस्य शुभ/शुभं पृच्छते 'he whose welfare is inquired about.—*Kāśikā*. But the author of the Padamanjarī explains this expression more clearly. यस्यैतिकर्मणि षष्ठी, यद्विविधं पृच्छत इत्यर्थः 'the sixth case-affix is here employed in the sense of the object; hence that which is asked in various ways;—this is the meaning.

No. 18.—प्रत्याह्व्यां युवः पूर्वस्य कर्ता (1-4-40). प्रति आह इत्येवं पूर्वस्य श्रयोतेः कारकं सम्प्रदानं संज्ञं भवति, कीदृशं, पूर्वस्य कर्ता ॥ The person who begs for anything in the capacity of a petitioner is named the recipient when the verb *śru* with the prefixes *prati* and *ān* is used to show that the person to whom the request is addressed promises the gift to him.

The verb *śru* with the prefixes *prati* and *ān* means to promise (प्रतिज्ञानम्).

स चाभ्युपगमः परेण प्रयुक्तस्य सते भवति । तत्र प्रयोक्तापूर्वस्याः क्रियायीः कर्ता सम्प्रदानं संज्ञं भवति ॥ And the promise is the promise of the person petitioned by another, then the petitioner i. e. the agent of the action of begging, gets the name of recipient.

Ex. देवदत्ताय नां प्रति श्रयोति 'the petitioned promises the cow to Devadatta.' Similarly गामाश्रयोति.

No. 19.—अनु प्रति गृणश्च (1-4-41). अनुगृणाति, प्रतिगृणाति, 'he responds to the address of the Hotri priest.' अनुगीर्यते, प्रोत्साह्यते येन शब्देन सोऽनुग्रहः एवं प्रतिग्रहः, औचामोदित्येवमादिकः शब्दः । The word by which the Hotri encourages the Adhvaryu is called *anugra* or *prati-gara*. Othamodaiva and such other words are used in addressing.

The Hotri priest, the agent of the act of addressing, is named the recipient with reference to the action expressed by the verbs *anugri* and *prati-gri*, because in beginning a sacrifice he first encourages the Adhvaryu or officiating priest who then responds to him.

Ex. होत्रेऽनुगृणाति 'the officiating priest responds to the Hotri.

The duties of the Adhvaryu were various. He had to measure the ground, to build the altar, to prepare the sacrificial vessels, to fetch wood and water to bring the animal and immolate it. Whilst engaged in these duties he had to repeat without interruption or mistake the hymns of the Yajurveda.

No. 20.—साधकतमं करणम् (1-4-42). क्रियाप्रसिद्धौ यत्प्रकटोपकारकं विवक्षितं तत्साधकतमं कारकं करणसंज्ञं भवति ॥ That which is meant to be the most conducive to the proper accomplishment of an action is named *karanam*, 'the instrument.'

क्रियायाः परिनिष्पत्तिर्यद् व्यापारादनन्तरम् ।

विवक्ष्यते यदा तत्र करणत्वं तदा स्मृतम् ॥

When the accomplishment of some action results after the* application of a means, when it is so intended, the relation of *karana* is then recognised there.

Ex. दात्रेण लुनाति 'he cuts with a sickle.' परशुनाकुनिति 'he digs with a spade.' Surely, the accomplishment of an action is subject to materials or means. The action becomes complete only after the sickle has cut through the thing to be cut. Consequently the *karana* is most intimately connected with actions, while the agent is independent of them. तमख्यग्रहे किम् ? Why 'the most?' Witness गंगायां घोषः 'a station of herdsmen on the Gangá.' Here location only is meant.

No. 23.—दिवः कर्म च (1-4-43). The instrument of *div* to gamble is made the object of it as well.

Ex. अक्षान्दीष्यति 'he casts the dice in playing.' अक्षैर्दोष्यति 'he plays with (at) dice.'

No. 24.—परिक्रयणे सम्प्रदानमन्यतरस्याम् (1-4-44). परिक्रयणे नियतकालं वेतनादिना स्वीकरणं नात्यन्तिकः क्रय एव । Engaging (a servant) for a limited period on wages, &c. but not purchasing (servants) in perpetuity.

The instrument of the action expressed by *parikrayana* is optionally named the *recipient*.

Ex. शताय शतेन वा परिक्रीतः 'he was engaged for or on a hundred.'

No. 25.—आधारे ऽधिकरणम् (1-4-45). आधिगन्ते ऽस्मिन् क्रिया इत्याधारः (अधङ् + घञ्). कर्तृकर्मणोः क्रियाश्रयभूतयोर्धारणक्रियां प्रति य आधारस्तत्कारकमधिकरणं संज्ञं भवति ॥ That in which an action is located is called *adhāra* 'the site of action.' Let the site in which the agent and the object as related to some action, locate (their) action be named *adhikaranam* 'the Location.' कर्तृस्थानि क्रिया भवति, कर्मस्था वा 'action either pertains to the agent or to the object.' Hence, कर्तृकर्मणोरेव स्यात् 'the agent or the object only determines the site of location.' त्रिविधं च तदधिकरणम्, शेषाश्लेषिकं, वैषयिकमभिव्यापकं चेति, कटे आस्ते, गुरो आवसति, तिलेषुतेलमिति ।

The location is of 3 kinds,—(1) contiguous, (2) figuratively objective, (3) co-extensive; as he sits on the mat; he lives at his teacher's; there is oil in *Sesamum* seeds. **वैषयिकः**—**मोक्षेच्छास्ति** = his desire is (bent) on salvation.

No. 25a.—**सप्तम्यधिकरणे च** (1-3-36). The 7th case-affix is used in the sense of the location. Hence, the 7th case-affix is used in the above instances.

No. 26.—**अधिशीङ्स्यासं कर्म** (1-4-46). The location of the action of the verbs *śī* 'to sleep,' *sthā* 'to stand,' *ās* 'to sit' with *adhi* prefixed to them is named 'the object.'

Ex. **ग्राममधिषेते** 'he inhabits (*i. e.* sleeps in) the village. **ग्राममधि तिष्ठति** 'he abides in the village.' **पर्वतमध्यास्ते** 'he dwells on the hill.'

No. 27.—**अभिनिविशश्च** (1-4-47). So too the location of the action of *viś* 'to enter' with the compound prefix *abhi*.

Ex. **अभिनिविशते सन्मार्गम्** = he enters upon the right path.

No. 28.—**उपान्वध्याह्वसः** (1-4-48). Likewise, the location of the verb *vas* 'to live' with the prefixes *upa*, *anu*, *adhi*, *án*.

Ex. **उपवसति, अनुवसति, अधिवसति, आवसति वैकुण्ठं हरिः** 'Hari lives in Heaven.'

Vártika. **वसरेष्यर्थस्य प्रतिषेधोक्तव्यः ।** Let prohibition be stated of *vas* 'to fast.' **अश्यर्थस्य यो वाचकस्तस्य** "of the *vas* that means 'to fast.'" **अश्यर्थस्य** may also be explained thus **शीङ्गर्थे श्यर्थः न श्यर्थस्तस्य** "of that *vas* that does not mean 'to stay or abide.'" **ग्रामे उपवसति** 'he abstains from food in the village.'

No. 29.—**कर्तुरीप्सितं तमे कर्म** (1-4-49). **कर्तुरिति चेत्सिता पेक्षया 'क्तस्य च वर्तमान'** इति कर्तरि षष्ठी, ईप्सित इति मतिं बुद्धीत्यादिना वर्तमाने क्तः । **कर्तुः क्रियया यदाप्नुमिष्टं तमे तत्कारकं कर्मसंबन्धं भवति ॥** The verbal suffix *ktā* in *īpsita* denotes present time by *matibuddhi* &c.; hence the 6th case-affix is used in *kartuh* to denote the agent by *ktāya* &c. That which an agent desires most to attain to by (his own) action, is named *karman*, 'the object.' **आयुं व्याप्नो, सन्, 'आपन्नपथमीत्' आप्नुमिष्टमीप्सितमिति ।** *Āpñri* means 'to pervade; reach;' the Desid. *San* is added; then the long *a* is changed to long *i*; and then the *nishīthā* suffix is added. Thus we have *īpsita*, which is used in the sense of *abhipreta*, "the desired, the aimed."

The object styled '*īpsitatama* is of 3 kinds; as

निर्वर्त्यं च विकार्यं च प्राप्यं चेति त्रिधामतम् ।

तच्छेषिततमं कर्म चतुर्धाऽन्यत् कल्पितम् ॥

'Nirvartya, Vikārya and Prāpya—these are known as the three kinds. The same is sometimes resolved into four kinds.

(a) निर्वर्त्यम्—when anything new is produced ; as घटं करोति 'he makes a jar;' पुत्रं प्रसूते 'she bears a son.' (b) विकार्यम्—when change is implied either of the substance and form ; as काष्ठानि भस्म करोति 'he makes ashes out of fuel.' सुवर्णं कुण्डलं करोति 'he fashions gold into an earring.' (c) प्राप्यम्—when any desired object is attained, आदित्यं पश्यति 'he looks at the sun.'

तथा युक्तमपि द्विविधं द्वेष्यमितरच्च, अक्रियतं चेत्यपरं ।

संज्ञान्तरप्रसङ्गे चान्यद्विधः कर्म चेत्यादिः तदेवं सप्तविधं कर्म, उक्तं च ॥

श्रीदासोन्नेन यत्प्राप्यं यच्च कर्तुरनीप्सितम् ।

संज्ञान्तरैरनाख्यातं यद्वच्चाप्यन्यपूर्वकम् ॥

The object treated of by the next rule is also of two kinds—द्वेष्यम् (Detestable) and इतरत् (Indifferent); because the word *anipsita* means 'excluding the desired.' The *undescribed* object is another kind. It is called 'undescribed,' because it is not represented by *apādāna*, &c. The 7th kind is that of the 'optional object,' which can be denoted under some other relation. For instance दिवः कर्म च ॥

It is said that which is reached by being passive and that which is detested by the agent ; that which is not spoken of under any other name ; and that which is described under some other name—are severally known as 'the indifferent,' 'the detestable,' 'the undescribed' and 'the optional.'

The Vikārya object is split up into two classes :—

प्रकृत्यच्छेदं सम्भूतं किञ्चित्काष्ठादिभस्मवत् ।

किञ्चिदुष्टान्तरात्पत्या सुवर्णादिविकारवत् ॥

'That which results by the total extinction of the productive substance, like the ashes of wood, &c. ; and that which is produced by a change of form only, as gold, &c., are made into ornaments.'

कर्तुरिति किम् ? Why 'an agent ?' Witness, माषेष्वन्वबध्नाति 'he ties the horse amidst the beans.' 'Beans' cannot be the object of 'tying' because the horse desires them, but not the person tying.

तमद्यप्यहं किम् ? Why 'most?' Witness, पयसोदनंभुङ्क्ते 'he eats boiled rice with milk.' Because milk is simply auxiliary in enhancing the flavour and does not form the main object of the person eating.

No. 30.—तथायुक्तं जानीष्यतम्, (1-4-50). In the same manner in which the desired object of the agent is united with the action, for its attainment, the undesired object too becomes related to the action. All else than *ipsita* is *anipsita* i. e. the detestable and the indifferent.

Ex. श्रोदनं भुञ्जानोविषंभुङ्क्ते 'he eats poison, while taking his food,' ग्रामं गच्छन् तृणं स्पृशति 'he comes in contact with reeds, &c., on his way to the village.' But when a man afflicted with illness wishes to put an end to his life by taking poison, the poison then becomes the desired object.

By इतरत् is meant श्रोतासीन्येन यस्याप्यम् 'that which is attained by being passive' i. e. by showing no concern about the object gained.

No. 31.—अकथितं च (1-4-51). अकथितं च यत्कारकं तत्कर्मसंज्ञं भवति । केनाकथितं, मयादानादिविशेषकथाभिः । That which is not described is named 'the object undescribed.' Described by what? By *apādāna* 'ablation, &c.' परिगणनं कर्तव्यम् 'let the verbs taking such an object be enumerated here'—

दुहियाचिरुधिप्रच्छिभिन्निचिन्नासुपयोगनिमित्तमपूर्वविधौ ।

ब्रुविशासि गुणेन च यत्सचते तदकीर्तितमाचरितं कविना ॥

उपयुक्तत इत्युपयोगः, पयः प्रभृति, 'what is employed as the object; as milk, &c.' तस्य निमित्तं गवादि तस्यकर्मसंज्ञाविधीयते 'the productive cause of milk, &c.' i. e. the cow, &c., is named the object. पाणिनाकांस्यपात्राणां दोहिषपयः 'he milks the cow for milk with the hand in a vessel of brass.' Now, why not are 'the hand' and 'the vessel' named 'the object?' Because they are already named the *Instrument*. तदर्थमाह 'on the same account it is said.' अदूर्तविधौ 'what has not been previously spoken of as coming under any other relation. ब्रुविशासिगुणेन च यत्सचते 'and what is connected with the abstract object of *bruvī* and *śāsi* 'to expound, to instruct.' तदकीर्तितमाचरितं कविना तदकथितमुक्तं सूत्रकारेण ॥ 'Pāṇini, the author of the Sūtras, calls such a case, the object undescribed.'

Ex. गंदोदिग्धपयः 'he milks the cow (for) milk.' पौरवं गां याचते 'he begs the cow (from) Paurava.' गामवकण्ड्विषजम् 'he shuts up the cow in the cow-pen.' पौरवं गां भिक्षते 'he begs the cow (from) Paurava.' वृक्षमवचिनोति कलानि 'he gathers fruit (from) the tree.' माणवकं धर्मं ब्रूते 'he expounds virtue (to) the boy.' माणवकं धर्ममनुशासति 'he teaches the boy

virtue.' This is the same as the Indirect object in English. Verbs having the above senses take an Indirect object.

मीवहोर्हृरतेश्चापि गत्यर्थानां तथैव च ।
द्विकर्मकेषु ग्रहणं द्रष्टव्यमिति निश्चयः ॥

Ni, 'to carry;' *vahi*, 'ditto;' *hri*, 'ditto.' (चापि) and also *jī*, 'to win;' *manth*, 'to churn;' *mush*, 'to steal' and likewise verbs meaning 'to go'—these are stated to belong to the class of verbs taking two objects; there is no doubt of it.

Ex. गाममजां नयति, हरति, कर्षति वहति वा 'he leads, takes off, drags or bears the goat to the village.' देवदत्तं शतं जयति 'he wins a hundred from Devadatta.' सुधां क्षीरनिधिं मम्राति 'he churns out nectar (from) the ocean of milk.' देवदत्तं शतं मुष्णाति 'he steals a hundred (from) Deva.'

The following verbs too take two objects—

बलिंभिच्छते वसुधाम् 'He begs the earth (from) Bali.' माणवकं धर्मं भाषते 'he discourses on, declares or tells of virtue (to) the boy.' शतं दण्डयति देवदत्तम् 'he fines Deva. a hundred.'

RULE OF CONCORD.—प्रधानकर्मवयाख्येलादीनामुद्दिकर्मणाम् । अप्रधाने हादीनां वयन्तेकर्तृश्च कर्मणः ॥ The Great Teacher says that the verbal affixes beginning with *la* are employed in the sense of the Principal object, i. e. the desired of verbs taking two objects, that they relate to the remote object of verbs like *duh*, &c.; to the agent of non-causal verbs and to the agent object of causal verbs (i. e. verbs taking the *ich* suffix).

लादयोलक्यत्तखलर्थाः । The *lādi* suffixes are the conjugational affixes, *kritya* suffixes, *kta* and those possessing the sense of *khal*.

Ex. नि, नीयते गाममजा, नेया, नीता, सुनया = the goat is led to the village; must be led; was led, can be easily led. हृ-ह्रियते भारो गामः, तंष्यः, हृतः, सुहरः = ditto. कृ-कृष्यते शाखा गामं, कष्टा, कष्टा, सुकर्षा = the branch is dragged to the village; must be dragged, was dragged, can be easily dragged.

दुहादीनामप्रधाने कर्मवयाख्येलादीनामुः । The *lādi* suffixes agree with that is named the Indirect object of *duh*, &c.

Ex. दुहि, गौर्दुह्यते पयः, दोहा, दुग्धा, सुदुहा = 'the cow is milked; could be milked; was milked; can be easily milked. यचि,—पौरोगां यच्यते, याच्यो वाचितः, सुयाचः = Paurava is asked the cow; &c. रुचि, जावकृष्यते गमः, अवरोध्यः अवकृष्यः, स्ववरोधः = the cow-pen is shut up

with the cow, must be shut up, &c. प्रच्छि—माणवकः पन्थानं पृच्छते, प्रष्टव्यः पृष्टः, सुप्रच्छः = the boy is asked the road, &c.

भिच्छि—पौरवेगांभित्यते, भिच्छितव्यः भिच्छितः, सुभिच्छः = Paurava is asked a cow, &c. चिञ्—वृक्षो ऽवक्षीयते फलानि, अवक्षेतव्यः अवक्षितः स्ववचयः = the tree is gathered of fruit; &c. ब्रूञ्—उच्यते माणवकोधर्मम्, वक्तव्यः, उक्तः, सुवचः = the boy is told of virtue; &c. शासु—अनुश्रियते माणवकोधर्मम्, अनुशासितव्यः अनुश्रियतः, स्वनुशासः = the boy is taught virtue; &c. दण्डि, गगाः शतं दण्डयन्ते दण्डगाः, दण्डिताः, सुदण्डाः = the Gargas are fined a hundred, &c. जि—शतं जीयते, देवदत्तः, जेतव्यः, जितः, सुजयः = Devadatta is won a hundred; &c. सुषिः—सुष्यते देवदत्तः शतं, मोषितव्यो सुषितः, सुमोषः = Devadatta is stolen a hundred; &c. अयधन्तावस्थायां कर्तुर्गन्तावस्थायां कर्मणः सतीभिधाने लाटीनाहुः ॥

Ex. गमयति ग्रामं देवदत्तम् 'he causes Devadatta to go to the village.' गम्यते ग्रामं देवदत्तः गमयितव्यः, गमितः, सुगमः 'Devadatta is caused to go to the village; must be caused, &c.' बुध्यर्थं, बोध्यते माणवकोधर्मं, बोधयितव्यः, बोधितः, सुबोधः 'the lad is caused to know virtue, &c.' प्रत्यय स्नानार्थः, भोज्यते माणवकभ्रातृनम्, भोजयितव्यो भोजितः, सुभोजः 'the lad is caused to eat boiled rice, &c.'

अकर्मकः 'Intransitive.' आस्यते माणवकोमासम्, आसयितव्यः, आसितः, स्वासः 'the lad is caused to stay a month, &c.;' as regards *budhi*, to expound, *pratyaśādartha* 'to feed' and the like; and *śabdakarma* 'to teach, &c.' either the abstract quality or the principal object is represented by the verbal affixes.

Ex. बोध्यतेमाणवकं धर्मः भोज्यते माणवकभ्रातृनम्, पाठ्यते माणवकं वेदः, 'virtue is expounded to the lad, &c.'

Vārtika. अकर्मक धातुभिर्गोदेशः कालौ भावौ, गन्तव्यो ऽध्याचकर्म संज्ञक इति वाच्यम् । It is stated that all intransitive verbs can take an objective of time, action, road, country.

Ex. कुरुन्त्यपि 'he sleeps during his travel through the Kuru country.' मासमास्ते 'he stays a month.' गोदोहमास्ते 'he stays a long as the cow is milked' In the Passive voice, these become the subject; as आस्यते मासः, आसितः, &c. कुरुवः सुप्यन्ते, &c.

No. 32.—गतिबुद्धिप्रत्ययस्नानार्थशब्दकर्मककारणमणिकर्तासयो ॥ (1-4.52). The agent of such verbs as mean 'to go,' 'to know,' 'to feed,' 'to read' or of intransitive verbs, in the absence of *nich* (the causal suffix) is turned into the object in the event of their assuming the causal forms ending with *nich*.

Ex. गच्छतिमाणवको ग्रामम्, 'the lad goes to the village' becomes
गमयति माणवकं ग्रामम्, 'he causes the lad to go to the village.' यातिमा
णवको ग्रामम् = यापयतिमाणावकं ग्रामम् = ditto.

नीवहोर्न । The agent of *ni* and *vahi* denoting motion is not so
changed. नापयति, वाहयति वा भारं भृत्येन 'he causes the porter to carry
the burden.' The 3rd case-affix is used. वहेरनियन्तृकर्तृकस्येति यत्कथ्यम्
'this exception does not apply when a driver or charioteer is meant.'
वाहयतिरथं वाहान् सूतः 'the driver causes the horses to draw the car.'

बुध्यतेमाणवको धर्मम्, 'the lad knows virtue' = बोधयतिमाणवकं धर्मम्,
'he causes the lad to know virtue.' वेत्तिमाणवको धर्मम्, 'ditto.' = वेदय
तिमाणवकं धर्मम् = ditto.

प्रत्यग्रसानमभ्यवहारः 'feeding, eating'—भुंक्ते माणवकं श्रोदनम्, 'the
lad eats boiled rice' = भोजयति माणवकमश्रोदनम्, 'he feeds the boy with
boiled rice' आदिखाद्योर्न 'but not the agent of *ad* or *khād*.' अतिमाणवक
श्रोदनम्, 'the lad eats boiled rice' = आदयते माणवकेनाशनम्, 'he causes the
lad to eat boiled rice' Likewise खादतिमाणवकः = खादयति माणवकेन 'ditto.'

भक्षेर्हिंसार्थस्य प्रतिषेधोक्तव्यः 'the verb *bhakshe* 'not denoting in-
jury, is likewise excepted' भक्षयतिपिण्डं देवदत्तः = भक्षयतिपिण्डो देवदत्तेन
'he causes Devadatta to eat the sugar-ball.' But भक्षयतिवनीयदानस्यम्,
'he lets the bulls injure the corn (by grazing).' अधीते माणवकोवेदम्
'the lad reads the *veda*.' अध्यापयति माणवकं वेदम्, 'he teaches the lad
to read the *veda*.' पठतिमाणवकः = पाठयतिमाणवकम् । Intransitives—
आस्तेदेवदत्तः 'Devadatta sits' आश्रयतिदेवदत्तम् 'he seats Deva.' श्रुतेदेवदत्त
'Deva, sleeps.' श्रापयति देवदत्तम्, 'he causes Deva. to sleep. एतेषामिति
क्रिम्, 'why the agent of these only?' Witness पचतिदेवदत्तं श्रोदनम्
'Deva cooks rice.' पाचयतिदेवदत्तेन श्रोदनम्, 'he causes Deva to cook rice.
अपयन्तानामिति क्रिम्, 'why the agent of verbs without the *ni*ch suffix?'
Witness गमयतिदेवदत्तोयज्ञदत्तं, तमपरः प्रयुक्ते (when another man causes
Deva. to cause Yajñu. to go.) गमयतिदेवदत्तेनयज्ञदत्तं विष्णुमित्रः 'Vishnu
causes Deva. to cause Yajñu. to go.'

No. 33.—हृक्कारन्त्यतरस्याम्, (1-4-53). The agent of *harati* and
karoti without *ni* is made, by option, the object of the same with *ni*.

When *hri* denotes 'motion,' as हरतिभारं देवदत्तः 'Deva. carries the
burden,' and when it means 'to eat,' as अभ्यवहरतिमाणवकश्रोदनम्, 'the
lad eats boiled rice,' the objective can be used in the causal form by
the preceding rule. Likewise, the objective can be used in case of
kri too, when intransitive as श्रोदनस्यपूर्णाः छात्राः विकुरुते 'the students
who read for their bread grow worse.'

Again when *hri* means 'to steal' as *हरति सुवर्णं चौरः* 'a thief steals gold' and when *kri* means 'to do,' the objective cannot be used in the causal form. Hence, to make the use of the objective optional in regard to these verbs is the aim of this aphorism. Thus *कारयति भारं माणवकं माणवकेन वा* 'he causes the lad to carry the burden,' *कारयति कर्तृदेवदत्तं, देवदत्तेन* 'he causes Deva. to make the mat.'

Vārtika. अभिवादिदृशोरात्मनेपद उपसंख्यानम्, 'the agent of these two is also optionally changed to the objective, when they take *ātmane* suffixes in the causal form.'

Ex. अभिवादतिगुहं देवदत्तः 'Deva. praises the teacher.' अभिवादयतेगु-
हं देवदत्तं, देवदत्तेन 'he causes Deva. to praise the teacher.' पश्यन्ति भृत्या
राजानम्, = (causal) दर्शयन्ति भृत्यान् राजानम्, 'he causes the (king's)
officers to see the king.' दर्शयन्ति भृत्यैरिति वा ॥

Why 'the limitation of *ātmane* suffixes?' Witness दर्शयति चेन्न
मेव मयः 'another causes *chaitra* or *maitra* to see *maitra* or *chaitra*.'

No. 34.—स्वतन्त्रः कर्ता (1-4-54). स्वतन्त्र इति प्रधानभूत इति अगुणीभूतो
यः क्रियाप्रसिद्धौ स्वातन्त्र्येण विवक्ष्यते तत्कारकं कर्तृमंत्रं भवति ॥ *Svatantra* means
'Independent absolute' Whatever is regarded as the absolute doer in
respect of an action is called the agent. The following lines give an
elaborate description of the agent :

प्रागन्यतः शक्तिलाभान् न्यग्भावविदनादपि ।

तदधीनप्रवृत्तिस्वात् प्रवृत्तानां नियतनात् ॥

अदृष्टत्वात्प्रतिनिधेः प्रविवेकेपि दर्शनात् ।

आरादप्युपकारित्वात् स्वातन्त्र्यं कर्तुरिष्यते ॥

Fuel, &c., being employed by the agent discharge the office of
Instrument, &c., while the agent already precedes them in activity.
Instrument, &c., lie at the disposal of the agent i. e. are subservient
to his will. They can be used or discarded at the will of the agent.
The deputy of the absolute agent is found nowhere. But there do exist
the deputies of Instrument, &c. (as नीवारिरिष्यते 'he sacrifices with
nivāra in the absence of rice'). In the complete absence of Instrument,
&c., the agent alone can appear; आस्ते, श्येते 'he sits, sleeps.' But in the
absence of the agent, Instrument, &c. cease to exist. The agent is the
immediate cause of an effect, while the instrument is simply auxiliary
in the production of it.

This description of the agent implies 'living beings' but the characteristic, **अगुणभाव** 'Independence' may also apply to lifeless things, as **रथो याति** 'the car goes along.'

Ex. **देवदत्तः पचति** 'Devadatta cooks.' **स्वाली पचति** 'the kettle cooks.' Independent action is ascribed to 'kettle' here.

No. 35.—**तत्पयोजको हेतुश्च** (1-4-55). *Tat* denotes the agent. The mover of an agent is named a cause and also an agent.

Ex. **कारयति** 'he causes one to do.' **हारयति, भावयति, स्वापयति, &c.** First the *nich* suffix and then the conjugational are added to roots.

In the foregoing chapter a detailed account of the cases was given without any alteration in the order of Pāṇini's Sūtras dealing with them. As to the Sanskrit notes they were taken either from the *Padamanjari* or from *Kāśikā*. In the next chapter, the use of case-affixes deserving the careful attention of the readers is presented to them. And exhaustive notes and explanations have been added that the readers may be able to understand their use clearly.

CHAPTER II.

"USE OF CASE-AFFIXES."

No. 36.—**अनभिहिते** (2-3-1). This is a heading rule. **अनभिहिते, अनुक्ते अनिर्दिष्टे कर्मदा विभक्तिर्भवति** A case-affix is used in the sense of the object, &c., when the object, &c. are not specified. **केनानभिहिते, तिङ्-कृतछित्तसमासे** 'not specified by what?' By *tan* suffixes, *krit* suffixes, *taddhut* suffixes and compounds. **हरिः सेव्यते** 'Hari is worshipped.' Here the conjugational suffix *ते* denotes 'Hari' the objective subject (*i. e.* the verb agrees with Hari). **लक्ष्म्या सेवितः** 'served by Lakshmi.' **शतेन कीर्तितः** 'a thing bought for a hundred.' **समास-प्राप्तमुदकं यं ग्रामं, प्राप्नोवको ग्रामः** 'a village supplied with water.'

The *nishphā* suffix *kta* in *sevitah* denotes the objective; hence it would be superfluous to add another case-affix to denote the same. And since in all the instances given above the sense of the Crude form is prominent, the 1st case-affix is used in them. Hence, the occasion for employing case-affixes other than those of the 1st triad arises in such cases only, where the case-relations are not denoted by verbal suffixes and the like. **नन्वकारकेषु सावकाशा प्रथमा** 'the 1st case-affix finds room for action only when case-relations are not spoken of *i. e.* when the sense of the

Crude form is to be expressed ; as दृक्षद्वाति 'a tree.' In speaking of a tree as such we simply assert its existence ; *astī* 'i. e. exists' must be understood to determine what the word 'tree' denotes.

No. 37.—कर्मणि द्वितीया* (2-3-2). कर्मणि कारक्येयानंया तत्र द्वितीया-विभक्तिर्भवति ॥ The 2nd case-affix is used in the sense of the object, i. e. in the sense of number expressed by the objective relation. हरिं भजति 'he worships Hari.' ग्रामं गच्छति 'he goes to the village.'

Vārtika. उभयसर्वतः कार्याधिगुपयार्दिपुत्रिषु । द्वितीयाऽऽमेडितान्तेषु ततोऽन्यत्रापि दृश्यते ॥ Let the 2nd case-affix be used of nouns governed by उभयतः 'on both sides of' and सर्वतः 'all about,' (पंचभ्यास्तस्मिन्)—by धिक् 'fie on ;' by उपरि 'above ;' अधि 'in, at ;' अधस् 'below, under ;'—and by the reduplicated forms of these three ; and the same is found used in regard to other prepositions too.

Ex. उभयतः कृष्णं गोषाः 'cow-herds (standing) on either side of Krishna.' सर्वतो ग्रामम् 'all about the village.' उपरिपरिग्रामम् 'above the village.' अध्याधिग्रामम् 'in the midst of the village.' अपाऽधोग्रामम् 'down the village.'

अभितः परितः समयानिकयाद्वाप्रतिधोगेषु—The 2nd case-affix is used after a noun governed by *abhitah*, &c.

Ex. अभितोग्रामम् 'about the village.' परितोग्रामम् 'around the village.' समयाग्रामम् 'within or near the village.' निकयाग्रामम् 'near or without the village.' हादेवदत्तम् 'fie on or woe to Deva.' दुमुञ्जितं न प्रतिभाति किञ्चित् 'nothing pleases a hungry man.' Here *prati* is not *karma prav.* i. e. a preposition. It is simply a prefix to the verb. In English prepositions are added to certain verbs to form what is called compound verbs or prepositional verbs. But in Sanskrit prepositions as the derivation points out, prefixed to verbs forming compound verbs. As in English, so in Sanskrit these prepositions alter the sense of verbs partially or wholly.

No. 38.—तृतीया च होश्छन्दसि (2-3-3) कर्मणीति वर्जते । *Karmani* 'in the sense of the object' still continues. The 3rd case-affix is used instead of the 2nd to denote the object of the verb *hu* in the Vedas. यवा-

* There are 7 triads of case-affixes ; each triad consisting of three affixes expressing singularity duality and plurality respectively. Now by 'dvitīyā' is meant the 2nd triad of case-affixes which are employed to indicate the notion of number attaching to case relations. But in translating this portion on cases, an easier method is adopted. Instead of saying that a case-affix is employed in the sense of number attaching to a case-relation, the translation takes the following form—a case-affix is used in the sense of such and such a case-relation. Even the Sanskrit translation of the aphorisms is given on this principle in Kāśikā.

ऋग्निहोत्रं जुहोति 'he propitiates Agni by rice-gruel.'—*Vedic*. यवागूमग्नि-
होत्रं जुहोति । Secular— 'he casts the offering of rice-gruel into the fire.'

No. 39.—अन्तराक्षरेण युक्ते (2-3-4). The 2nd case-affix is used in
conjunction with *antara* and *antareṇa*.

Ex. अन्तरा त्वां च मां च कमण्डलुः 'there is the gourd between thee
and me.' अन्तराख्यां &c.....

The word *antareṇa* besides signifying 'position between' means
'without;' as अन्तराण पुरुषकारं न किं चिच्छ्रियते 'nothing can be had
without exertion'

No. 40.—कानाध्वनोरत्यन्तसंयोगे (2-3-5). The 2nd case-affix is added
to words denoting time and distance, when the utmost proximity is
expressed.

क्रियागुणद्वयैः साकल्येन कानाध्वनोः सम्बन्धोऽत्यन्तसंयोगः 'this utmost
proximity is the relation of time and distance with action, quality and
substance in whole (but not in part).'

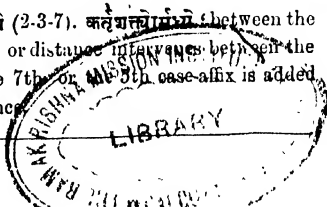
Ex. Time and action—मासमधीते 'he reads a month.' Time and
quality—मासं कल्याणी 'a month with a lucky night.' मासं गुडधाना 'a
month in which people eat fried rice or barley with sugar-balls. Dis-
tance and action—क्रोशमधीते 'he reads while going a *krośa*.' क्रोशं कुटिला-
नदी 'the river is a *krośa* serpentine.' क्रोशं पर्वतः 'the hill extends a
krośa.' अत्यन्तसंयोगे—इति किम्? Witness मासस्य द्विरधीते 'he reads twice
a month.' क्रोशस्य षडेऽग्रे पर्वतः 'there is a hill at some place in a *krośa*,
i. e. does not extend throughout'

No. 41.—अपवर्गं तृतीया (2-3-6). अपवर्गः फलप्राप्तिं सत्यां क्रिया
परिममाप्तिः । *Apavarga* is the full completion of an action as resulting in
the attainment of some end. The preceding sūtra should be read with this.

When the fruit of doing an action during a given time and over
a given distance is gained; the 3rd case-affix is added to the noun
denoting time and distance.

Ex. मासेनानुवाकोऽधीतः 'Anuvāka was thoroughly studied in a
month. क्रोशेनानुवाकोऽधीतः 'Anuvāka was fully mastered in walking a
krośa.' मासमधीतः नायातः 'it was read for a month, but no success was
gained.'

No. 42.—सप्तमीपंचम्या कारकमध्ये (2-3-7). कर्तृशक्त्योरन्तर्याने (between the
two actions of an agent). When time or distance intervenes between the
actions or powers of an agent; the 7th or 5th case-affix is added
to the noun denoting time or distance.



Ex. अद्य भुक्त्वादेवदत्तोद्भुते द्विहाद्वाभोक्ता 'having eaten today, Deva-datta will (again) eat in two days.' इहस्थाऽयमिध्वासः कोशे सख्यं विधत्ति 'standing here this archer can hit a mark a *krośa* distant.'

No. 43.—कर्मप्रवचनोपयुक्तद्वितीया (2-3-8). The 2nd case-affix is used of what comes with a preposition. As in English the noun which comes after a preposition is called the object of it, although it is not the logical object of a verb ; so in Sanskrit the 2nd case-affix, the sign of the objective is added to a noun joined to a preposition. अनुसंज्ञणे 'anu in the sense of cause is a preposition.' शाकल्यस्य संहिता मनुप्रावर्षत् 'it rained heavily just after the recitation of the hymns of Śākalya— that is the two events took place as cause and effect.

No. 44.—यस्मादधिकं यस्य चेष्टवर वचनं तत्र सप्तमी (2-3-9). The word denoting that which one is greater than or master of, takes the 7th case ending.

Ex. उपखायां द्रोणः 'a *droṇa* is above i. e. greater than a *khāri*. अधि ब्रह्मदत्ते पंचालाः 'the Punjab is under Brahmadatta.' अधिपंचालेषु ब्रह्मदत्तः 'Brahmadatta is lord over the Punjab.'

No. 45.—पंचम्यपाङ्गपरिभिः (2-3-10). The 5th case-ending is used in connection with *apa*, *ān* and *pari*.

Ex. अपत्रिगतंभ्यो दृष्टादेवः 'it has rained without Trigarta.' आपाट-लिपुत्रादृष्टादेवः 'it has rained as far as Patna.' परिपरित्रिगतंभ्यो दृष्टा-देवः 'it has rained round about Trigarta.'

Pari as read with *apa*, marks exclusion. Hence, not here, एवं एवं परिविश्रोतते विद्युत् 'the lightning flashes, behind and before, above and below the tree.'

No. 46.—प्रतिनिधिप्रतिदाने च यस्मात् (2-3-11). मुख्यसदृशः प्रतिनिधिः 'a substitute like the chief one.' When a representative or an exchange is denoted; the 5th case-affix is added to the noun denoting the person represented or the thing exchanged.

Ex. अभिमन्युरजुनतः प्रति 'Abhimanyu is the representative of Arjuna.' माषानस्मैतिलेभ्यः प्रतिपच्छति 'he gives him beans in exchange for sesamum seeds.'

No. 47.—गत्यर्थकर्मणि द्वितीया चतुर्थ्या चेद्यायामनध्वनि (2-3-12). *C'esh-tā meṣ* is actual motion. Both the 2nd and 4th case-affixes are sever-ally used in the sense of the object of the action denoted by verbs of motion, but not in the sense of the object of distance or road.

Ex. ग्रामं गच्छति or ग्रामाय गच्छति 'he (actually) goes to the village.' ग्रामं ग्रामाय वा व्रजति 'ditto.' गत्यर्थपदार्थं किम्? श्रोतुं पचति 'he boils rice.' कर्मणीति किम्? अश्वेन व्रजति 'he goes on horse back.' श्रेष्ठायामिति किम् मनसा पाटलिपुत्रं गच्छति 'he dreams of going to Pataliputra.' अनध्वनीति किम्? अध्वानं पन्थानं वा गच्छति 'he goes the way.'

No. 48.—चतुर्थी सम्प्रदाने (2-3-13). The 4th case-affix is used in the sense of the recipient, *Vide* Nos. 10 and 10a. *Kāraka*.

देवदत्तायरोचते 'it pleases Devadatta.' पुष्पोभ्यः स्पृहयति 'he longs for flowers.' &c.

Vārtika. चतुर्थीविधाने तादर्थ्यउपसंख्यानम्, तस्माद्दं तदर्थमिति. The 4th case-affix is used to denote the use or purpose of a thing.

Ex. वृषापटार 'wood for a sacrificial post.' कुण्डलायहिरण्यम् 'gold for an ear ring.' रन्ध्रनायस्थानी 'a kettle to cook in.' अश्वहननायोज्ञसूत्रम् 'a mortar for cleansing rice, &c., क्लृपि संपद्यमाने चतुर्थी वक्तव्या 'the 4th case is used, when *klrip* means 'to be good or effective.' सूत्राय कल्पते, सम्पद्यते जायते वा यवान् 'rice gruel is good, or a cure, for urinary diseases.' उत्पत्तेन ज्ञाप्यमाने चतुर्थी वक्तव्या। When some natural phenomenon of a threatening appearance is the antecedent of another, the 4th case-affix is used of the other.

वाताय कपिला विद्युतातपायातिलोहिनी ।

पीतामर्षाय विज्रेणा, दुर्भिन्नाय सिता भवेत् ॥

It lightens tawny to indicate a wind,—deep red, to indicate sunshine,—yellow, to indicate rain, and white to mark a famine.

Vār. हितयोगे चतुर्थी वक्तव्या 'the 4th case-affix is added to a noun coming with *hita* 'useful.'

Ex. गोभ्योहितम् 'useful to cows.'

No. 49.—क्रियाद्योपपदस्य च कर्मणि स्थानिनः (2-3-14) The 4th case-affix is added in the sense of the object of a verb ending with *tumun* and *nvul* (i. e. a gerundial infinitive); when the verb so ending is left out and the principal verb in construction with it is retained. The suffixes *tumun* and *nvul* are used to form gerundial infinitives with the force of the future.

Ex. फलेभ्योवाति (फलान्याहर्तुम्) = he goes to bring fruit. नमस्कृत्यो नमोऽर्पयति (नमस्कृत्यो नमोऽर्पयति) = 'he salutes Nṛsiṃha to propitiate him.'

No. 50.—तुमर्थाच्च भाववचनात् (2-3-15.) The 4th case-affix is added to a verb ending with *ghaṇ* &c. in the sense of the *tumun* suffix.

Ex. पाकाय व्रजति 'he goes to cook food.' यागाय व्रजति 'he goes to offer a sacrifice.'

No. 51.—नमःस्वस्तिस्वाहास्वधान्वद्व्योगाच्च (2-3-16.) What is joined to these, takes the 4th case-affix.

Ex. हरये नमः 'salutation to Harī.' स्वस्ति प्रजाभ्यः 'prosperity to the people.' स्वाहा अग्नये 'an oblation to Agni.' Svāhá is the personified wife of Agni 'the God of fire.' स्वधा and वषट् are prayers or exclamations uttered on presenting an oblation to the manes of the departed. पितृभ्यः स्वधा 'an offering to the manes.' देवेभ्यो हरिरलंभुः समर्थः शक्त इत्यादि 'Harī is enough for, or is the master of, or is a match for, or is able to overcome the Titans.'

No. 52.—मन्यकर्मण्यनादरेविभावाः प्राणिषु (2-3-17.) The objective of *manya* 'to think lowly of' optionally takes the 4th case-ending, when it does not denote a living being.

Ex. नत्वांतृणं तृणाय वा मन्ये ॥ 'I don't value thee at a straw.' नत्वाबुधसंयुसाय वा मन्ये 'ditto.' मन्यति ग्रहणं किम्? नत्वांतृणं चिन्तयामि । अनादरेति किम्? Why 'in the sense of despising?' Witness—अप्रमानं दृषटं मन्ये, मन्ये काष्ठमुत्खलनम् । अन्धायास्तं सुतं मन्ये यस्य माता न पश्यति 'I regard stone as a millstone and wood as a mortar and I regard him as the son of a blind mother, whose mother does not see.'

Why 'अप्राणिषु?' Witness नत्वाश्वगालं मन्ये 'I do not regard thee as a jackal.'

Vārtika. नाकाकाचशुकशृगालवर्ज्येति वाच्यम् । The 4th case-affix is not added to *nau*, &c

Ex. नत्वा नावमचं वा मन्ये 'I do not regard thee as a boat or corn.' नत्वा काकं शृगालं वा मन्ये 'I do not, &c.'

No. 53.—कर्तृकरणयोस्तृतीया (2-3-18.) The 3rd case-affix is employed in the sense of the agent and the instrument.

Ex. देवदत्तेन कृतम् 'it was done by Devadatta,'—the agent. माधवेनभुक्तम् 'It was eaten by Madhava'—ditto. टात्रेण लुनाति 'he reaps with a sickle.' परशुनाच्छिनत्ति 'he cuts with a hatchet.'—The instrument.

Vārtika. प्रकृत्यादीनामुपसंख्यानम् ॥ Words like *prakṛti* 'nature,' &c., take the 3rd case-affix.

Ex. प्रकृत्याचारः 'naturally agreeable or handsome.' प्रकृत्याभिरुपः (a man) handsome by nature. प्रायेण दान्तिकः 'a frequent sacrificer.' प्रायेण यज्ञिकाः 'a great many sacrificers.' गार्ग्यास्मिन्गोत्रेण 'my patrony-

mic is Gárgya ' समेनधावति 'he runs straight.' विषमेणधावति 'he runs crooked.' द्विद्रोकेन धान्यं क्रीणाति 'he buys rice by a measure of two *droṇas*.' सहस्रेण पशून् क्रीणाति 'he buys animals by hundreds.'

No. 54.—सहपुक्तेऽप्रधाने (2-3-19) क्रियागुणद्व्यर्द्धयोः सम्बन्धेन सह-
शब्दस्य प्रयोगो भवति, यस्य क्रियादिसम्बन्धः शब्देनोच्यते तस्य प्राधान्यम्—*Padamanjarī*.

'The word *saha* is used when two objects bear affinity with each other in respect of, action, quality, or substance. That which a speaker wishes to connect with action &c. is *pradhāna*, 'chief.' A word of secondary importance governed by *saha* 'with' takes the 3rd case-ending.

Ex. पुत्रेण सहागतः पिताः 'the father came with his son.' Likewise पुत्रेण साद्धम् 'with the son.' The 3rd case-affix applies even when *saha* is left out.

For example the sūtra वृद्धापूना where *saha* is understood after *yūná*.

पुत्रेण सह स्थूलः 'he is fat as his son.' पुत्रेण सह गोमान् 'he possesses the cow in common with his son'

No. 55.—येनाङ्गविकारः (2-3-20). Here *aṅga* denotes the whole body. The 3rd case-affix is added to a word denoting a bodily member which causes the deformity of the whole body.

Ex. अक्षणा काणः 'he is blind of an eye.' पादेन खेन्नः 'he is lame in one leg.' पाणिना कुण्ठः, कुणिः वा 'he is deformed of one hand.' अंगविकार इति किम्? अक्षकाणमस्य 'his eye is blind'—does not express deformity in whole.

No. 56.—इत्थं भूतलक्षणे (2-3-2) लक्ष्ये येनेति लक्षणं, येन श्वेतच्छत्रादिना राजत्वाद्विकारविशेषापवतयान्योलक्ष्यते, तदित्यभूतलक्षणम् । That which points out or marks out is *lakṣhaṇa*. For instance a white umbrella by being one of the insignia of royalty suggests the rank of the user and is called इत्थं भूतलक्षणम् । The 3rd case-affix is attached to a word denoting a distinguishing mark.

Ex. अपि भयान् कमण्डलुनाकात्रमद्राक्षीत् 'did you know him to be a scholar by the gourd (in his hand)? जटाभिस्तापुसः 'he is an ascetic by his matted hair.'

No. 57.—संज्ञान्तरस्य कर्मणि (2-3-22) The 3rd case-affix is optionally used in the sense of the object of the action implied by the verb *sanjñā* 'to know well.'

Ex. पित्रापितरं वाञ्छजानीते 'the child knows the father well.'

No. 58.—हेतोः (2-3-23). कलसाधनयोगः पदार्थालोके हेतुरुच्यते । तद्वाचिनस्सूतीयाविभक्तिर्भवति ॥ An object, fit to produce an effect is called *hetu* in the world. The 3rd case-affix is added to what denotes a productive cause.

उक्तं च—द्रव्यादिवचयो हेतुः, कारकं नियतक्रियम् ॥ *Hetu*, a cause, is of the nature of a substance, &c., while *Kāraka*, (a case) is always connected with a verb.

Ex. दण्डेन घटः 'a potter's stick, the cause of a jar.' विद्यायाश्चः 'learning, the cause of fame.' पुण्येन दृष्टोद्हरिः 'virtue, the cause of the manifestation of Hari.'

No. 59.—अकर्तृयुगोपेक्षयो (2-3-24). हेताविति वर्तते . The 5th case ending is used in the sense of a debt cause devoid of the idea of the agent.

Ex. शतांशुद्धः 'bound by a debt of a hundred.' अकर्तरीति किम् 'why devoid of the idea of the agent?' Witness शतेन बन्धितः here the agent is implied, hence the 3rd case-affix is used in accordance with तत्प्रयोजको हेतुश्च ॥

No. 60.—विभाषागुणोऽस्त्वियम् (2-3-25). *Hetu* continues. But the 5th case-affix is optionally used to denote an attribute-cause not expressive of the feminine.

Ex. जाड्यादुद्धः, जाड्येन बद्धः 'bound by ignorance.' पाणिद्वयाद्मुक्तः 'liberated by learning.' गुणग्रहणं किम्? धनेनकुलम् 'wealth being the cause of a family.' Because the wealth is not an attribute. अस्त्वियमिति किम्? Witness बुद्ध्यामुक्तः 'liberated by knowledge.'

No. 61.—षष्ठीहेतुप्रयोगे (2-3-26). The 6th case-affix is added to the word *hetu*, when employed to denote a cause.

Ex. अन्नस्य हेतौर्दसति 'he lives for the sake of corn.'

No. 62.—उर्वनाद्यस्सूतीया च (2-3-27). The 3rd case-affix too is used when the word *hetu* is in construction with a pronominal (adjective).

Ex. केन हेतुनावसति 'what for does he live?' येन हेतुना 'by which cause, &c.'

Vārtika. निमित्तकारणहेतुषु सत्रासां प्रायदर्शनम् 'all the case-affixes are generally used of *nimitta*, &c.'

Hence. किं निमित्तं, केन निमित्तेन, कस्मिन्निमित्तात्, कस्मात् निमित्तात्, कस्य निमित्तस्य, कस्मिन्निमित्ते वा—वसति 'what for or why does he live?'

प्रायश्चष्ट्यादेवासर्वनाम्नः प्रथमाद्वितीयेन भवतः "the statement 'generally' implies that in the absence of a pronominal, the 1st and 2nd case-affixes are not used." Hence, अस्तेन कारणेन, अत्राय कारणात्, अत्रात्कारणाद् अचस्य कारणात्, अत्रे कारणे-वसति ॥

No. 63.—अपादाने पंचमी (2-3-28). The 5th case-affix is used in the sense of 'ablation.'

Ex. ग्रामादागच्छति 'he comes from the village.' पर्वतादवरोहति 'he comes down the hill.' वृक्षेभ्यो विभेति 'he fears wolves.' अध्ययनात्पराजयते 'he feels sick of studying.'

Vártika. पंचमी विधाने ल्यङ्लोपे कर्मण्युपसंख्यानम् । As regards the use of the 5th case-affix, it is stated to come in the sense of 'the object of a participle ending with *lyap*, when the participle so ending is omitted.

Vártika. अधिकरणे चोपसंख्यानम् : Ex. प्रासादात्प्रेक्षते (प्रासादमारुह्य 'he looks out from the balcony (i. e. having ascended to the balcony).')

आसने उपविश्य प्रेक्षते or आसनात्प्रेक्षते 'sitting on a seat he looks—' श्वशुरादिजिह्वेति 'she blushes at seeing her father-in law.'

Vártika. प्रश्नाख्यानयोश्च पंचमीवक्तव्या 'the 5th case-ending is also used in asking a question and in declaring something about place or time.'

Ex. कुतोभवान्, पाटलिपुत्रात् 'where do you come from? From Patna.'

Vártika. यत्तत्साध्यकालनिर्माणं तत्र पंचमी वक्तव्या 'in measuring distance or time, that which denotes the limit inceptive takes the 5th case-ending.'

Ex. गन्धीधूमतः सांकाश्यं चत्वारिंशोजनानि, Sánkásya is four leagues from Ganidhūmán. कालिक्या आपहायणीमासे = there is a month from Kártiki to Agraháyanī.

Vártika. तद्युक्तात्काले सप्तमी वक्तव्या ॥ And the word denoting time joined to what takes the 5th case-ending is exhibited with the 7th case-affix. For instance the word *mása* in the preceding example takes the 7th case-affix.'

Vártika. अध्वनः प्रथमा सप्तमी च वक्तव्या 'the 1st and the 7th case-affixes are added to the word denoting a measure of distance.'

• Ex. वनाद् ग्रामो योजनं, योजने वा 'the village is a league distant from the forest' the word *yojana* is here displayed with the 1st or the 7th case-affix.

No. 64.—अन्यारादितरत्तेदिक् शब्दाञ्चरपदाजाहियुक्ते (2-3-29). The 5th case-affix is added to what comes with *anya* &c.

Ex. अन्यो, भिन्न, इतरो वा देवदत्तात् 'other than Devadatta.' आरा-
द्वनात् 'near to or remote from the forest.' ऋते कृष्णात्, 'without Krishna.'
पूर्वोद्यामात् 'east of the village.' पूर्वोद्यामादुसन्तः 'the spring season
precedes the summer.'

दिशिदृष्टः शब्दोदिकशब्दः 'a word, as seen used in the sense of
cardinal points.'

Ex. उत्तरोऽधीष्णोवसन्तात् 'the summer follows the spring.' अवयव-
वाचयोगे तु न 'but a word denoting a thing expressive of parts does not
take the 5th case-affix.' Hence, पूर्व कायस्य 'the front of the body.' अञ्च-
न्तरपद 'a word ending with the root *anchu*.'

Ex. प्राग्यामात्; प्रत्यग्यामात् 'before or behind the village.' आच-
दक्षिणायामात् 'to the south of the village' आहि-दक्षिणाहि यामात् 'to
the south of the village.' *Āch* and *āhi* are *Taddhit* suffixes.

प्रभति, आरभ्य, and ब्रह्म are also used with words ending with the
5th case-affix.

Ex. भवात् प्रभति, आरभ्य वा सेव्यो हरिः 'Hari is worshipped from
the beginning of the creation' ग्रामाद्बहिः 'to the outside of the village.'

No. 65.—पञ्चतसर्थप्रत्ययेन (2-3-30). A noun joined to a word
ending with a suffix that expresses the sense of the *Taddhit* suffix
atasuch takes the 6th case-affix.

Ex. दक्षिणतो ग्रामस्य 'to the south of the village.' उत्तरतो ग्रामस्य
'to the north of the village.' पुरस्ताद् ग्रामस्य 'in front of the village.'
उपरि, उपरिष्ठाद्वा ग्रामस्य 'above the village.'

No. 66.—एनपाट्ठिनीया (2-3-31). A noun joined to a word ending
with the *Taddhit* suffix *enap*, takes the 2nd case-affix.

Ex. दक्षिणं, उत्तरेण वा ग्रामम्, ग्रामस्य वा 'to the south or north
of the village.' The 6th case-affix too is used.

No. 67.—पृथग्विनानानाभिङ्गुनीयान्यतरस्याम् (2-3-32). The 3rd case-
affix is optionally added to what is joined to *prithak*, *vinā*, &c.

Ex. रामेण, रामं, रामात्-पृथक्-विना 'without or save Rāma.'

विना यातं विना यथं विद्युत्पतनं विना ।

विना हस्तिकृतान्दोषाङ्गेनेमौ पानितौ द्रुमौ ॥

Without any wind, without any rain, without any fall of lightning and without any injury done by an elephant, who felled these two trees ? नाना देवदत्तेन. नानादेवदत्तात् 'different from Devadatta.'

No. 68.—ऊरणे च स्तोत्रात्पृच्छकृत्कतिपयस्या सत्ववचनस्य (2-3-33). The 3rd case-affix is optionally added to *sloka*, &c., in the sense of the *instrument* (the fifth case-affix is used in the *alte native*); when they do not denote substances.

Ex स्तोत्रेन, स्तोत्राद्वा मुक्तः 'little or scarcely liberated; narrowly escaped.' अत्यान्मुक्तः, अल्पेनमुक्तः 'escaped with some exertion.' कच्छेणमुक्तः, कच्छान्मुक्तः 'escaped with much difficulty.' कतिपयेन मुक्तः कतिपयान्मुक्तः, 'ditto.' असत्ववचनस्येति किम्? Witness स्तोत्रेन त्रिषेण हतः, 'one killed by a little poison.' अल्पेनमधुनामत्तः 'one intoxicated by a little wine.' Because they are in these instances, used as adjectives of quantity qualifying the material nouns *poison* and *wine*. Also when they modify verbs, they do not take either of the two, but the 2nd case-affix only, as स्तोत्रं मुञ्चति 'he escapes a little.'

No. 69.—दूरान्ति कार्ये. पठ्यन्त्यतरस्याम् (2-3-34). The 6th case-affix (or the 5th) is added to what is connected with words meaning *far* and *near*.

Ex. दूरं ग्रामात्, दूरं ग्रामस्य 'far from the village' त्रिषकृष्टं ग्रामात्, त्रिषकृष्टं ग्रामस्य 'near the village.' अभ्याशं ग्रामात्, अभ्याशं ग्रामस्य 'ditto.' &c.....

No. 70.—दूरान्ति कार्येभ्यो द्वितीया च (2-3-35). The 2nd case-affix is added to words, meaning 'far' and 'near' (the force of *cha* 'and' accounts for the use of the 5th and the 3rd case-affix in addition).

Ex. दूरं ग्रामस्य, दूराद् ग्रामस्य, दूरेण ग्रामस्य 'far from the village.' असत्ववचनग्रहणं चानुवर्तते सत्वशब्देभ्यो यथायथं वक्तव्यो भवन्ति 'The statement 'when.....substances' still continues, hence, when used as adjectives to words denoting substances, they can take any case-affix according to sense.' दूरः पन्थाः 'a remote road.' दूरावपयेदेहि 'give something) for the distant road.'

No. 71.—सप्तम्यधिकरणे च (2-3-36). *Vile* No. 25a. The conjunction *cha* 'and' gives us latitude to exhibit words meaning *far* and *near* with the 7th case-affix too. Thus दूरं ग्रामस्य, अन्तिके ग्रामस्य ।

Vārtika. सप्तमीविधानेक्तस्येन्द्रियस्य कर्मण्युपसंख्यानम् The 7th case-affix (instead of the 2nd) is added to a word forming the object of a verb ending with the verbal suffix *lta* followed by the *Taddhit* (nominal) suffix *in*.

Ex. अधीतोव्याकरणे (for व्याकरणम्) 'one learned in grammar.'
परिगणितो याज्ञिकं 'one counted as a sacrificer.'

Vārtika. साध्वसाधुप्रयोगे च सप्तमी वक्तव्या The 7th case-affix is added to what is connected *sādhu* and *asādhu*. साधुर्वैवतसोमातरि 'Devadatta is well-conducted to his mother. असाधुः पितरि 'ill-conducted to his father.'

Vārtika. कारकाह्वाणां च कारकत्वे सप्तमी वक्तव्या 'A word denoting the Nominative absolute takes the 7th case-affix' अद्धेयु भुञ्जानेषु दरिद्रा आसते 'the rich eating, the poor sit without food.' i. e. the Nominative absolute and the Qualifying participle both are exhibited with the 7th case-affix. Likewise दरिद्रेषु-आसीनेषु अद्धाः भुञ्जन्ते.

Vārtika. निमित्तात्कर्मसंयोगे सप्तमी वक्तव्या The 7th case-affix is added to what denotes the aim of beginning some action, when the aim constitutes part of a whole spoken of as the object of the verb denoting the action begun.

Ex. चर्मणि द्वीपिनं हन्ति दन्तयोर्हन्ति कुंजरम्-केशेषु चमरीं हन्ति सीमि पुष्कलको हतः 'one hunts the unicorn for its hide; the elephant for the tusks; the yak for the bushy tail, and the musk-deer for the scrotum.'

No. 72.—यस्य च भावेन भावलक्षणम् (2-3-37). यस्य च भावेन यस्य च क्रियया क्रियान्तरं लक्ष्यते, ततो भावध्वनः सप्तमीविभक्तिर्भवति When anyone whose action points out the action (i. e. the time of action) of another, is spoken of, the 7th case-affix is added to what denotes the former.

Ex. गोषु दुग्धमानासु गतः, 'he went when the cows were being milked.' दुग्धास्वागतः 'and he came back after they had been milked.'

No. 73.—वष्टी जानादरे (2-3-38). The 6th case-affix also is added, when the latter action is done in utter defiance of the former.

Ex. रुदतः, रुदति वा प्राव्राजोत् (पित्रादिकस्य रोदनं मनादृत्यप्रव्रज्यां कृतवान्) 'he became a religious mendicant in utter disregard of his weeping father, &c.' Likewise क्रोशति प्राव्राजोत्.

No. 74.—स्वामीश्वराधिपतिदायादसाक्षिप्रभृत्सूत्रैश्च (2-3-39). The 6th as well as the 7th case-affix is added to what is connected with the words *svāmī*, &c.

Ex. गवां स्वामी or गोषु स्वामी 'the lords of the cattle.' गोष्ठीश्वरः गोष्वधिपतिः 'ditto.' गवां दायदः (दोषत इति दायोऽंशदायमादत्तइति) 'who gets cows as his share.' गवां साक्षी, गोषु साक्षी 'one who looks after cows.' गवां प्रतिभूः 'a surety of cows.' गोषु प्रतिभूः 'ditto.' गवां प्रसूतः गोषु प्रसूतः 'born among cows.' = गवेषानुभवितुं जातः 'born only to know the cows.'

No. 75.—आयुक्तकुशलभ्यां चासेवायाम् (2-3-40). आयुक्तो व्यापारितः; कुशलैर्निपुणः 'employed; skilful.' When a word is joined to *āyukta* or *kuśala*, it takes the 6th case-affix to express an assiduous performance of an action; and the 7th case-affix as well.

Ex. आयुक्तः कटकरायस्य कटकरणे वा 'busily employed in making a mat.' कुशलः कटकरायस्य कटकरणे वा 'skilful in making a mat.' चासेवायामिति किम्? Why 'to express an, &c.1' Witness आयुक्ता गोः शकटे (ईषद् युक्तः) 'the ox, (slightly) yoked to the cart'—only the 7th case.

No. 76.—यत्तच्च निर्द्धारणम् (2-3-41). जातिगुणक्रियाभिः समुदायादेकदेशस्य पृथक्करणं निर्द्धारणम् 'When an individual is separated from a class on account of superior kind, quality, or action, the word denoting the class is exhibited in the 6th as well as in the 7th case.

Ex. मनुष्याणां क्षत्रियः शूरतमः (or मनुष्येषु) = a Kshatriya is the bravest of men. गवां (or गोषु) कृष्णा संपचवीरतमा 'a black cow produces milk most of all.' अश्वानां (or अश्वगेषु) धावन्तः शीघ्रतमाः 'the running are the swiftest of the road-going.'

No. 77.—पञ्चमीविभक्ते (2-3-42). यस्मिन्निर्द्धारणाश्रये विभक्तमस्ति ततः पञ्चमीविभक्तिर्भवति 'when the site of specification, is divided, i. e. when different classes are compared, the 5th case-affix is used.'

Ex. माथुराः पाटलिपुत्रंभ्यः आकृततराः 'the people of Mathurā are more well-to-do than those of Patnā.'

No. 78.—साधुनिपुणाभ्यामर्चायां सम्प्रत्ययेः (2-3-43). In connection with *sādhu* and *nipuna*, a word takes the 7th case-affix, when respect or obedience is denoted; but not when *prati*, &c., are used with it.

Ex. मातरि साधुनिपुणे वा 'he is obedient or respectful to his mother.' अर्चयामिति किम्? Why 'when respect, &c.1'

Witness साधुर्भृत्योराज्ञः 'the king's attendant is native.' तत्त्वकथने न भवति । In stating a fact, but not an induced quality, the 6th case is used. अग्रतेरिति किम्? Witness साधुर्देवदत्तो मातरं प्रति 'Deva. is respectful to his mother.' Because the 2nd case is used with a *karmaprasachniya*.

Vārtika. अप्रत्यादिभिरिति वक्तव्यम् । It should be stated that the foregoing prohibition applies not only to *prati* but also to what begin with *prati*. Hence; साधुर्देवदत्तोमातरं परि । मातरमनु ॥

* 'कवापा०—उण्' makes साधुः; निपुण् + कः = निपुणः ॥

No. 79.—प्रसितोत्सुकाभ्यां तृतीया च (2-3-44). विप्रबन्धने, प्रकर्षेण यदः प्रसितः 'shīḥ, to bind; with *pra*, well-bound, devoted to, fond of, &c.' And the 3rd case-affix is also added to a word standing in construction with *prasita* and *utsuka*.

Ex. केशेः प्रसितः, केशेषु प्रसितः 'fond of his locks of hair.' प्रसित उत्सुको वा हरिणा हरौ वा 'zealously attached to God, delighting in God.'

No. 80.—नक्षत्रे च लुपि (2-3-45). लुब्धन्ताचक्षत्रशब्दात् तृतीया सप्तम्यो विभक्तौ भवतः । The 3rd as well as the 7th case-affix is added to a word ending with *lup* and meaning a lunar asterism.' By 'लुब्धविशेषे' the *Taddhita* suffix denoting time is elided after a word denoting an asterism. There are 27 or 28 mansions through which the moon is supposed to pass. Each mansion consists of a certain number of stars. The time during which the moon dwells in a particular mansion is denoted by a *Taddhita* suffix, which is elided in a general sense.

Ex. मूलेनावाहयेच्छर्यां श्रवणेन विसर्जयेत् 'let one invoke the Goddess Sarasvatī at the beginning of Mula-nakshatra and bid farewell to her when Śrāvaṇa comes.

पुष्येण पायसमन्त्रयात् 'let one eat milkfood during Pushya Nakshatra.' Why लुपि? Witness पुष्ये शनिः 'there is saturn in the Pushya constellation.'

No. 81.—प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे पथमा (2-3-46). 'प्रातिपदिकार्थः सत्तति'—the sense of the crude form of a word is the essence of it, i. e. is always present with it. यार्थः सत्तत्त केवलं न जात्यादिरूपेण न लिङ्गसङ्ख्याकारकशक्तियोगी स इह प्रातिपदिकार्थत्वेन विवक्षितो यथा व्ययार्थ-इत्यर्थः. अथवाद्यो हि केवलमस्तीति : ख्यते वक्तुं न पुनरीदृशस्तादृश इति गौः शुक्लत्वादि तु सत्यरूपेण लिङ्गग्रहणादिसिद्धयतीति भावः ॥ That solitary sense which is not accompanied by the idea of species, nor by that of gender, number and case, is what is meant by the sense of a crude form of a word; as, the sense of an adverb. That the meaning of an adverb is solitary is unquestionable. But गौः 'a cow;' शुक्लः 'white'—these cannot be said to possess a solitary sense like adverbs. They being perceptible substances obtain this sense, when gender is taken into account.

“ By परिमाणम् is meant द्रोणः a measure of capacity = $\frac{1}{16}$ of a *khari* and the like. वचनम् denotes singularity, duality or plurality.

मात्रशब्दः प्रत्येकमभिसंख्यते, "the word *mātra* 'only' refers to each term in the aphorism." Hence, the *sūtra* should be translated thus—Let there be employed the 1st case-affix, where the sense is that of the crude form only, or where the additional sense of gender only, or of measure only, or of number only is prominent.

Examples of Pratipadikāratha—उच्चैः 'high up.' नीचैः 'below.'

.....Gender—कुमारी 'a maiden.' वृक्ष 'a tree.'

.....Measure—द्वेष्टा (द्वीष्टः) 'a *drona* of rice.'

.....Number—एकः 'one.' द्वौ 'two.' बहुवः 'many.'

It should be noted here that *number* is used in the technical sense; otherwise the use of *su* with *eka*, of *au* with *dvi* and *ja* with *bahu* will be absurd, because these words already possess the sense of the affixes attached to them.

No. 82.—सम्बोधने च (2-3-47). आभिमुख्यकरणं सम्बोधनम् 'to address.' Or when the additional sense is that of addressing or calling, the 1st case affix is employed. हे राम 'O Rāma.'

No. 83.—साऽऽमन्त्रितम् (2-3-48). A word ending with the 1st case affix that is employed in addressing is named *āmantrita* (the Nom. of address). The 1st syllable of an *āmantrita* is acutely accented (आमन्त्रितस्य च).

No. 84.—एकवचनं सम्बुद्धिः (2-3-49). The singular case-affix of the 1st triad being appropriated to the vocative is named *sambuddhi*. हे पटो, हे राम, &c.

No. 85.—षष्ठीशेषे (2-3-50). • कर्मादिभ्यो ऽन्यः प्रातिपदिकार्थव्यतिरिक्तः स्वस्वामिसम्बन्धादिः शेषस्तत्र षष्ठीविभक्तिर्भवति । Let the 6th case-affix be employed in the remaining case—that is to say—where the relation between property and its owner apart from that of the objective, &c., and exclusive of the sense of a crude form is intended to be expressed.

Ex. राज्ञः पुरुषः 'the king's man.' पशोः पादः 'the foot of an animal.' वितुः पुत्रः 'the son of the father' &c.

No. 86.—ज्ञेयवितर्कस्य करणे (2-3-51). The instrument of *janati*, when it does not mean *to know*, is put in the 6th case.

* उपयुक्तादन्यशेषः, कर्मदिपश्च प्रातिपदिकार्थं पर्यन्ता उपयुक्ता इत्याद्य — other than the relations spoken of above is *accha*. The relations treated of above begin with the objective and end at the *uttra prātīpada*, &c.

Ex. सर्पिषो जानीते (सर्पिषा करणेन प्रवर्त्तते) = he engages in the sacrifice with clarified butter.' अथवा मिथ्याज्ञानवचनः 'or it means false knowledge,' as सर्पिर्विरक्तः प्रतिवृत्तो वा = he hates clarified butter. द्वेषश्च मिथ्याज्ञानस्य हेतुः 'this hatred is the result of false knowledge.' A witty friend pointing to some *pus* (पुष) says, सर्पिरेतत्पिब 'that is *ghæe* drink it.' स तत्र प्रतिवृत्तस्तत्प्राप्य सर्पिर्दुष्टि 'he becomes disgusted on the spot and ever since hates *ghæe*.'

No. 87.—अधीगर्धदपेशां कर्मणि (2-3-52). शेषइति वचंते अधीगर्धा स्मरणार्थाः 'verbs signifying to remember.' The verb वृक् is always preceded by अधि at is shown by the use of the Indic. क. दय दान गतिरक्षणेषु 'the root *dāya* means to go, give and protect.' ईशेश्वर्ये 'to be lord of.'

The 6th case-affix is used in the sense of the object of *adhi*k, &c., when the object expresses the possessive relation.

Ex. मातुरप्येति, मातुःस्मरति 'he sorrowfully remembers his mother.'

संबन्धः कारकेभ्योऽन्यः क्रियाकारकपूर्वकः ।

सुतायामसुतायां च क्रियायां सोमिधीयते ॥

The possessive relation is else than a *kārka*; it presupposes the idea of a verb and a case. It becomes manifest in a verb expressed or understood, as, राज्ञः पुत्रः 'the king's man.' The relation of ownership discernible in this instance arises thus:—राजा कर्त्ता राजादूष्यं पुत्राय ददाति—अतः स्वस्वामिभावादि संबन्धः विवक्षितः 'the king is the agent; he supplies things to the man—hence the relation of property and owner is meant.' मातुः स्मरति 'he thinks of his mother i.e. the thought of his mother,' here too the same relation is expressed.

Here the 6th case-affix is already due by वृद्धीशेषे । What is then the need of framing this *sūtra*? नियमार्थम् 'to regulate action.' अस्मिन् विषये वृद्धी भवत्येव सूयत एव न लुप्यते अतः समासोनिवर्त्तितो भवति । It is hinted that in this case, the 6th case-affix is added, heard, but not elided; hence, no composition of words takes place. Thus मातुः स्मरामिति । सर्पिषोदयते = he gives clarified butter. मधुन ईष्टे = he is the master of honey. शेषइति किम् ? मातरं स्मरति—the objective.

No. 88.—कृजः प्रतिपद्ये (2-3-53). When the verb *kri* means 'to take measures against;' the 6th case-affix is added to what denotes the object of it. The verb *kri* takes the prefix *upa* augmented by *sū*, in this sense.

Ex. *वधोदकस्योपस्कृते* 'he provides fuel and water for a sacrifice' or 'the wood gives a new quality to the water.'

No. 89. — *वृजार्थानां भाववचनानामञ्जरे* (2-3-54). *भावो वचनः* (कर्तरि ल्युट्) कर्तायेवामिति, *भावकर्तृकाणाम्* 'those verbs which have for their agent their own completed state.' A verb attains its completed state by the addition of *ghañe*, &c. Attach the 6th case-affix to what denotes the object of *ruj*, &c., meaning 'to pain; to afflict with a disease;' when the cognate nominative is used.

Ex. *घोरस्य रुजतिरोमः* 'a disease afflicts a thief.' *घोरस्यामयत्यामयः* 'ditto.'.....*वृजार्थानामिति किम्?* Witness *यति जीवन्तमानन्दोदरः*, &c. 'happiness comes to a centenarian, &c.' *भाववचनानामिति किम्?* Witness *नदी कूलानि रुजति* 'the river injures the banks.' Because the agent is *river*, but not a disease. *अञ्जरेरिति किम्?* Witness *घोरं ज्वरयति ज्वरः* 'fever afflicts a thief.'

Vārtika. *अञ्जरी संताप्येरिति वक्तव्यम्* 'the verbs *jwari* and *santāpti* ending with *nich* are excepted.' Hence, *घोरं संतापयति तापः* 'distress distresses a thief.'

No. 90.—*अश्विनिनायः* (2-3-55). *नायु नायु याज्योपतापेऽश्वयोः* 'to ask, to harass, to be master of; to desire.' Likewise, the object of *nadhri* or *nāhri* meaning to expect or to desire is exhibited in the 6th case.

Ex. *सर्पिषोनायते* = he desires clarified butter. *सर्पिषोनायनम्* = the longing for *ghee*.

No. 91.—*जासिनिप्रहणनाटकाद्यपिषां हिंसायाम्* (2-3-56). The 6th case-affix is used in the sense of the object of the following verbs—*jasi neprahana*, &c.—all of which mean 'to kill to exterminate' and of these only, when possessive relation is prominent. *जसु हिंसायां, जसु तादने चुरादिः* 'to injure, to kill.' निप्रहण 'indicates 4 forms, since the root *han*, 'to kill' carries the same sense, when it is preceded by the prefixes, *ni* and *pra*, singly as collectively and commutably *नट्* (चुरादिः) नाटयति 'he kills.' *अथ, कथ, कथ, हिंसार्थाः* 'to kill.' The verb *krath* is of the *ghatādi* set and *bhūvādi* class.' पिष्ट is *rudhādi* and means to grind down.' *घोरस्याज्जासयति-निप्रहन्ति-निहन्ति-प्रहन्ति-प्रणिहन्ति-उच्चाटयति-क्रावयति-पिनष्टि* 'he kills a thief.' *शेषस्त्येव* 'to mark possessive relation and nothing more,' hence *घोरं ब्रह्मन्ति*—the objective is used. The 1st denotes the habit of the agent, while the 2nd denotes a particular act.' *हिंसायामिति किम्?* 'why in the sense of killing only? Witness *धानाः पिनष्टि* 'he grinds corn'—the 2nd case.

No. 92.—**व्यवहृणोः समर्थयोः** (2-3-57). The 6th case-affix is as before, used in the case of *vyavahri* and *para* similar in meaning. व्युते ऋषिविक्रयव्यवहारे च समानार्थत्वमनयोः 'the two verbs agree with each other in these senses—to stake at play, to buy, to trade.'

Ex. शतस्य व्यवहरति 'he speculates with a hundred, or he stakes a hundred.' समर्थयोरिति कम्? शलाकां व्यवहरति (गणयति) 'he counts the arrows;' (or विसिपति) 'he casts the dice or the dominoes.' ब्रह्मणाम् प्रशंसते 'he praises the Brahmans.' शेषइत्येव—Witness शतं पण्यते 'he stakes a 'hundred.'

No. 93.—**दिवस्तदर्थस्य** (2-3-58). The object of *div* too in the foregoing senses is exhibited in the 6th case.

Ex. शतस्य दीव्यति 'he trades with a hundred or wagers a hundred.' तदर्थस्येति किम्? ब्राह्मणं दीव्यति 'he praises the Brāhmaṇa.'

No. 94.—**विभाषोपसर्गं** (2-3-59). Use the 6th case-affix optionally when a prefix comes before *div*.

Ex. शतस्य शतं वा प्रतिदीव्यति 'he trades, &c.' तदर्थस्येत्येव witness शलाकां प्रतिदीव्यति 'he plays at dominoes.'

No. 95.—**द्वितीया ब्राह्मणे** (2-3-6). The 2nd case-affix alone is added to the object of *div* in the Brāhmaṇa writings.

Ex. गामस्य तदहः सभायां दीव्येयुः 'they may gamble for the cow of this man that day in the assembly.'

No. 96.—**प्रेष्यब्रूवोर्हविषो देवतासंप्रदाने** (2-3-61). The object of *प्रेष्य* and *ब्रूहि* (2s. Imper. = offer to the gods) is exhibited in the 6th case, when it denotes an offering of *ghee*, fat, &c. to the gods.

Ex. अग्नये कागस्य हविषो खपाया मेदसः प्रेष्य ब्रूहि वा = offer to Agni (God of fire) butter or fat of a goat.' हव्यतेर्देवादिकस्येति यञ्णम्। *loha* 'to go' of the *divadi* class is used here.

No. 97.—**चतुर्थ्यर्थेऽहुसं कृन्दसि** (2-3-62). The 6th case-affix is used in the sense of the 4th in the Vedas.

Ex. पुरुषमगश्चन्द्रमसः चन्द्रमसे वा 'the sacrifice of a man to moon-god.' Likewise, गोधाकालकादार्वाघाटस्ते वनस्यतीनाम् or वनस्यतिभ्यः—*Vedic*. यञ्ण्यर्थे चतुर्थ्यवक्तव्या.

Vārtika. यावर्षेण पिबति तस्ये खर्वो जायते = she who drinks water in a distorted posture (while in her menses) begets a son distorted in shape. यानखानिकृन्तति तस्ये कुनखः 'a son with ugly nails is born of her who pares her nails during the menses.' याऽऽदन्ते तस्यैकाणः 'an one

eyed son is born to her who applies a pigment.' याकेयान् वल्लसति तस्य
वल्लसति: 'a bald son to her who combs her hair.'

No. 98.—यज्ञेय करणे (2-3-63). The instrument of *yaj* to sacrifice is exhibited in the 6th case.

Ex. घृतस्य यजते, घृतेन यजते = he sacrifices with clarified butter.

No. 99.—कृत्वोर्यप्रयोगे कालेऽधिकरणे (2-3-64). The influence of *bahulam* ends here. The 6th case-affix is used in the sense of the locative of time, when a numeral to which a *taddhit* suffix of the same force as *kritvasuch* is attached, limits the action.

Ex. पंचकृत्वोऽहोभुङ्क्ते = he eats five times a day. द्विरहोऽधीते = he reads twice a day. कृत्वोर्यप्रयोगं किम्? Witness अहनिष्येते, रात्रौष्येते = he sleeps in the daytime or at night. The 7th case only is used, because the action is not limited by an adverb meaning 'how often.' कालप्रहणं किम्? Why locative of time? Witness द्विः कांस्यपात्रां भुङ्क्ते = 'he eats twice off a brass vessel. शेषदत्त्येव Hence not here द्विरहनि भुङ्क्ते 'he eats twice in the day.' द्विरहोभोजनम् 'he eats twice a day'—no composition. of words.

No. 100.—कर्तृकर्मणोः कति (2-3-65). The 6th case-affix is used of the agent or the object of a verb ending with a *krit* suffix.

Ex. भवतः शायिका = your sleeping (you are to sleep) भवतः आसिका = your sitting (you are to sit) अपां स्रष्टा, पुरां भेत्ता. स्रजस्य भर्ता = the creator of water; the destroyer of towns (Indra); the wielder of the thunderbolt (Indra). कर्तृकर्मणारिति किम्? Witness शस्त्रेण भेत्ता 'who kills with a weapon' कर्तरीति किम्? तद्धितप्रयोगे माभूत्। Let it not be used when a *kridant* is compounded with a *taddhitantā*. Thus कृतपूर्वकटम् (पूर्वं कृतमनेन) = he made a mat before. भुक्तपूर्वां श्रोतनम् = he took rice food before.

No. 102.—उभयवाप्ता कर्मणि (2-3-66). उभयोः प्रातिपदस्य कति सोयमुभय प्राप्तिः 'a verb ending with a *krit* suffix and taking both.' The 6th case-affix is used in the sense of the object only, when a verb ending with a *krit* suffix takes both the object and the agent.

Ex. आश्वर्यो गवां दौहो गोपालकेन = the milking of the cows without a milkman is a wonder. The *krit* suffix *ghan* is added to the transitive verb *duh* and the 6th case-affix applies to the object as well as the agent; but the agent is denoted by the 3rd case-affix, not by the 6th according to No. 53. रोदते मे श्रोतनस्य भोजनं देवदत्तेन = Deva. eats me boiled rice. मे denotes the Dative of Interest. Devadatta, the

agent is exhibited in the 3rd case, and *oḍana* the object in the 6th. बहुमीषिविज्ञानादिहिनयमो न भवति । Since the compound. 'उभय प्राप्तिः' is *bahuvrīhi* i. e. denotes only one *krit* which takes both the agent and the object, hence the rule does not apply to the following instance —आश्चर्यमितमोदनस्य नाम पाको ब्राह्मणानां च प्रादुर्भाव इति 'it is indeed a wonder that the rice has been boiled and the Brahmans have made their appearance'—the *ghañ* suffix in *bhāva* denotes the perfect state of action. Because both the agent and the object are not implied in one *krit* suffix.

Vártika. स्त्रीपत्ययोः स्त्रीपत्ययोः प्रयोगे नेति वक्तव्यम् । When feminine suffixes are added to verbs ending with *aka* and *u* (*krit* suffixes), the rule does not apply. भेटिका देवदत्तस्य काष्ठानाम् 'the splitting of the stakes by Deva.' चिकीर्षादेवदत्तस्य कटस्य 'the making of the mat by Deva. भेटिका (भिद्+गुच्+आ), चिकीर्षा (क्+सन्+अ+आ). *Kāṣṭha*, *kaṭa* and *Deva*. are shown in the 6th by No. 100.

Vártika. श्रेये विभाषा—but the procedure is optional as regards the rest—विचित्रा हि सूत्रस्य कृतिः पाणिनेः पाणिनिनाम् = the construction of the *sūtras* of Pāṇini (or by Pāṇini) is diversified. शब्दानामनुशासन-माचार्येण, आचार्यस्य वा = the word—instruction of the Great Teacher or by the Great Teacher.

No. 103.—तस्य च वर्तमाने (2-3-67). The 6th case is used in connection with a verb taking the *nishthā* suffix *kta* in the present tense.

Ex. राज्ञामितः बुद्धः, पूजितः वा = he is esteemed or respected by the king. तस्येति किम्? Witness ओदनं पचमानः 'he is boiling rice.' वर्तमान इति किम्? Witness ग्रामं गतः 'he went to the village.'

Vártika. नृपुंसके भावउपसंख्यानम् = the *sūtra* holds good, when the suffix *kta* denotes action and takes the form of the neuter. छात्रस्य हसितम् = the laughing of the student. मयूरस्य नृत्यम् = the dancing of the peacock. कर्तुंविद्यच्छायां सुतीया भवति = the 3rd case-affix is used when the agent is meant. छात्रेण हसितम् the student laughed.

No. 104.—अधिकरणवाचिनश्च (2-3-68). Also when *kta* denotes location. (ताधिकरणे वेति).

Ex. इदमेवां शयितम् = this is the place of their sleeping. इदमेवां मासितम् = this is the place of their sitting. इदमेवां भुक्तम् = this is the place of their eating. In case of a transitive verb, both the agent and the object are exhibited in the 6th case. इदमेवां भुक्तमोदनस्य = this is

the place of their eating rice food. When a transitive verb takes two objects and the *krit* suffix stands in agreement with the agent, both the objects or the principal object may be denoted by the 6th case. नेताऽश्वस्य (अश्वम्) ग्रामस्य (ग्रामम्) चैव: 'chaitra is the leader of the horse to the village.'

No. 105.—न लोकाव्ययनिष्ठाखलर्थतृणाम् (2-3-69). The 6th case-affix is not used in connection with *la*, *u*, *uka*, an indeclinable, &c.

ल इति श्शानचो, कानच् क्वसु, किकिनो च गृह्यन्ते । *La* is typical of the following verbal suffixes :—श्शानच्, कानच्, क्वसु, कि, किन् ॥

The suffixes *śatṛi* and *śānach* (लटः श्शानचो) denote the present time. The suffixes *kānach* and *kvasu* (कन्धसि लिट् + लिटः कानच् वा + क्वसुश्च) denote the aorist or the Past indefinite, because the Past perfect is used for the aorist in the Vedas. The suffixes *ki* and *kin* besides denoting past time express the habit, nature, or skill of the agent (आक्येस्तच्छीलम्).

Ex.—श्शान्-भोदनं पचन्तं चैत्रं पश्य = look at *chaitra* who is cooking rice (not भोदनस्य). शानच्-भोदनं पचमानः = one who is cooking rice. कानच्-भोदनं पचानः = one who cooked rice. क्वसु-भोदनं पचिवान् = ditto. उ-कटं चिकीर्षुः = he desires to make a mat. भोदनं भुभुषुः = he desires to eat rice food.

कि } पयिः सोमम् = he was in the habit of drinking *soma*.
किन् } ददिर्गाः = he would give cows.

दृष्युच् is also so used; as, कन्यामलंकरिष्युः = he is skilful in decorating the damsel. उरु-आगामुकं वाराणसीं रत्न बाधुः = they say that demons generally come to *Kāśī* to free themselves from curses, &c.

Vārtika. उक् प्रतिषेधे कमेभावादारप्रतिषेधः 'the verb *kamu* taking the *uka* suffix is not excepted in the secular language.' दास्याः कामुकः = he is in the habit of cohabiting with the slave girl.

अव्यय (an indeclinable)—कटं कत्वा, भोदनं भुत्वा = having made the mat; having taken the food.

Vārtika. अव्यय प्रतिषेधेतामुनकमुनारप्रतिषेधः । The adverbial suffixes *śatṛin* and *kāsun* do not come within the prohibition applying to adverbs. Hence, पुरासूर्यस्योदितेराधेय = it should be effected before the rising of the sun.

निष्ठा-भोदनं भुत्तवान् = he ate the boiled rice. देवदत्तेन कृतम् = Devadatta did it.

NOTE.—कृत्तवूनिष्ठा (1-1-26). निष्ठा (3-2-102). The suffixes *kta* and *ktavatu* are named *nishīṭha* and are added to a verbal root to denote past time.

खलर्थ-ईषद्गुःसुपु कच्छाकच्छार्थेषु खल् (3-3-126). The *khal* affix denotes either the action or the object; and *śhad*, *dur* and *su* are prefixed to verbs taking this suffix in the sense of pleasantly or unpleasantly.

(a) अकच्छे 'in the sense of pleasantly.' ईषत्करः कटोभवता = a mat can be made little by little by your honor i.e. is easy for your honor to make.

(b) कच्छे 'unpleasantly.' दुष्करः कटो भवता = a mat is difficult for your honor to make.

(c) ईषत् 'little by little.' ईषत् पानः (युष्-घनः) सोमो भवता = the *soma* juice is to be drunk by you, sir, by little at a time.

तृन्-प्रत्याहारग्रहणं लटः शत्रुशानचावित्याभ्य आनुनो नकारात्, तेन शानन् चानश् शत्रु तृनामपि प्रतिषेधो भवति ॥ *Trin* denotes a group of suffixes, from *śatpī* and *śanach* to the final *n* of *trin*. Hence, *śana*, *chāna*, *śatpī* and *trin* come within the scope of prohibition laid down by the *sūtra*.

शानन् (present time)—straining the *soma* = सोमं पयमानः ।

चानश् (ताच्छील्यत्रयोवचनशक्तिषु—habit, age, power)—आत्मानं मण्डयमानः = he is in the habit of decorating himself.

शत्रु-वेदमधीयन् = studying the Veda. तृन्—कर्ता कटान् = the maker of mats, or he makes mats वदितान्नापवादान् = he is a news-monger. द्विषः शत्रुर्वावचनम्—*dvish*, to hate, with the suffix *śatpī* optionally takes a sixth case. Hence, चौरं द्विषन् or चौरस्य द्विषन् = hating a thief.

No. 106.—अक्रेनेर्भविष्यदाधमर्षयोगः (2-3-70). The 6th case is not used in connection with what takes the *aka* suffix denoting the future time or the *in* suffix denoting the future time and a debt too.

Ex. कटं कारको (यदुल-अकः) वजति = he who will make a mat is going. ग्रामं गमो = 'he will go to the village. ग्रामं गामी 'ditto.' आधमर्ष्ये—a debt—शतं दायो = he has to pay a debt of a hundred. भविष्यदाधमर्ष्येति किम्? Witness यवानां लावकः = the reaper of the barley i.e. who reaped it. सक्तूनां घायकः = the drinker of the barley flour i.e. who drank the barley flour. अवश्यं करीकटस्य = he surely made the mat.'

No. 107.—कृत्यानां कर्तरिवा (2.3-71). कर्तृकर्मणोः कर्तोति नित्यं षष्ठी प्राप्ता कर्तरिविकल्प्यते । कृत्यानां प्रयोगे कर्तरिवाषष्ठीविभक्तिर्भवति, कर्मणि. The invariable use of the 6th case-affix as obtained from No. 100 is made optional in regard to the agent. The 6th case-affix is optionally used in the sense of the agent, but not in the sense of the object when *kritya* suffixes are employed. तयोरेव कृत्यकखलर्थाः the *kritya* suffixes are used to denote the action of an Intransitive verb and the object of a Transitive verb. They seldom express the agent.

Ex भवता कटः (not कटस्य) कर्तव्यः भवतः कटः कर्तव्यः = a mat should be made by your honor. कर्तरोति किम् ? 'why...the agent ?' Witness गेयोमाणवकः साध्वाम् - the lad sings Sāmaveda psalms. The 6th case-affix is invariably used in the sense of the object.

Vārtika. उभयप्राप्नो कृत्ये षष्ठ्याः प्रतिषेधोक्तव्यः । When a *kritya* suffix denotes both the object and the agent at the same time, the 6th case is not used. ऋष्टव्यापामं शाखादेवदत्तेन = the branch is to be dragged by Deva. to the village.

No. 108. तुल्याच्चैरतुलोपमाभ्यां तृतीयान्वतरस्याम् (2.3-72). Either the 3rd case affix or the 6th is used in connection with words bearing the sense of *tu/ya*, equal, but not with *tulā* and *upamā*.

Ex. तुल्योदेवदत्तेन, देवदत्तस्य वा = equal to or the equal of Devadatta. But not here. तुलादेवदत्तस्य नास्ति = there exists not the equal of Deva. उपमाकव्यास्य न विद्यते = there exists not the likeness of Krishna.

No. 109.—चतुर्थी च शिष्यायुष्यमद्रभद्रकुशलसुखार्थहितैः (2.3-73). And the 4th case-affix is optionally used with *āyushya* &c. expressive of benediction. The word *optionally* brings in the 6th case too.

Ex. आयुष्यं देवदत्ताय देवदत्तस्य वा भूयात् = may long life be for or of Devadatta i. e. may Deva. live long ! चिरजीवितं देवदत्ताय देवदत्तस्य वा भूयात् = may Deva. be long lived ! देवदत्तस्य देवदत्ताय वा भूयात् = may Deva. be prosperous ! मद्रं देव &c. = ditto. कुशलं देव &c. = may Deva. be happy ! निरामयं, सुखं, शंखादेवदत्ताय देवदत्तस्य वा भूयात् = may Devadatta be healthy or happy or prosperous. हितं देवदत्तस्य देवदत्ताय वा = may it profit Deva ! प्रयोजन and पश्य are similarly used.

CHAPTER III.

"KARMAPRAVACHNĪYA OR PREPOSITIONS."

No. 110.—कर्मप्रवचनीयः (1-4-83). Prepositions. This is a heading rule. A. The 2nd case-affix is added to a noun governed by a preposition कर्मप्रवचनीययुक्ते द्वितीया (2-3-8).

क्रियायाद्योतकोनायं न संबन्धस्य प्राचक्षकः ।

नापि क्रियापदाद्येपी संबन्धस्य तु भेदकः ॥

A. *Karamp* does not modify action, nor does it express the relation of the possessive. Also it does not bring in any new verb; but it simply separates a relation *i. e.* distinguishes events as antecedents and consequents. This name is sometimes given to a particle, when there is little or no occasion for so doing; as सुः पूजायामतिरति क्रमणे चेति.

No. 111.—अनुलक्षणे (1-4-84). लक्ष्यते ज्ञेन तल्लक्षणं चिन्हं ज्ञापकं कारणमपि 'that which points out or marks; a mark, an indicator, a cause. In denoting the relation of two events, *anu* is called a preposition.

Ex. शाकल्यस्य संहितामनुपावर्षत् = it rained just after Śākalya Sanhitā was chanted. अनहुद्यज्ञमन्वसिञ्चत् = (he) watered (the sacrificial ground) just after the ox-sacrifice.

No. 112 —सुतीयार्थे (1-4-85). *Anu* is a preposition, when the sense of the 3rd case-affix is expressed.

Ex. नदीमन्वसितासेना = the army was encamped along the river bank. पर्वतमन्ववसितासेना (पर्वतेन संबद्धेत्यर्थः) = the army encamped along the hill side. The 2nd case-affix is used in the above cases to express the sense of the 3rd on account of the prep. *anu*.

No. 113.—हीने (1-4-86). *Anu* is a prep. in denoting inferiority as opposed to superiority.

Ex. अनुशाकटायनं वैयाकरणाः = Grammarians are below Śākāṭāyana *i. e.* Śākāṭāyana is the greatest of all grammarians. अन्वर्जुनं योद्धारः 'warriors are inferior to Arjuna.'

No. 114.—उपोधिके च (1-4-87). The word *upa* is a prep. in denoting inferiority as well as superiority.

Ex. उपखर्यां द्रोणः 'a *droṇa* measure is greater than (above) a *khart*.' उपशाकटायनं वैयाकरणाः = Grammarians are below Śākāṭāyana.

No. 115.—अपरीवर्जने (1-4-88). *Apā* and *pari* in the sense of without, are prepositions.

Ex. अपरिगर्तये दृष्टोदेवः = it rained without *Trigarta*.

परिहरेः संसारः = Hari excepted, there is the world. By पञ्चम्यपाक् परिभिः (2-3-10). The 5th case-affix is used in the above instances in preference to the 2nd.

No. 116.—आहर्म्यादावचने (1-4-89). अहर्म्यादा 'limit, boundary.' The particle *ān* when a limit is spoken of is a preposition. वचनवह्वा-दभिविधिरपि दृष्टते 'the word *vachana* as used in the rule implies the limit inceptive too. Hence, the word *ān* has the force of the following—until, unto, as far as, from thence or that time.

Ex. आषाढलिपुत्रादृष्टोदेवः rain fell as far as Patna. आकुमारं यशः पाणिनेः = the fame of Pāṇini dates back from his boyhood. आमथुरायाः = as far as Mathurā. इवदर्थं क्रियायोगे च माभूत्—'let it be not a preposition in the sense of diminution, or when prefixed to verbs. Hence, not here आगच्छति = he comes.

No. 117.—लक्षणस्थंभूताख्यानभागवीक्षासुप्रतिपर्यन्तः (1-4-90). लक्षणम् means 'a mark, a cause, relative position.' इत्थं भूतः किञ्चित्प्रकारं प्राप्तः 'what has happened some how or other, thus circumstanced.' इत्थं भूताख्यानम् 'explanation of how matters stand' भाग 'a share.' वीक्षा 'repetition.' *Prati*, *pari*, and *anu* are prepositions in the above given senses.

Ex. लक्षणे-वृक्षप्रतिविद्योतते विद्युत् (वृक्षं प्राप्य, वृक्षे पदेये वा) = the lightning flashes about or near the tree. अत्र वृक्षो लक्षणं विद्योतनस्य = here tree is the cause of flashing.

इत्थं भूताख्याने-साधुदेवदत्तो मातरं प्रति, परि अनुवा = Deva, is well-conducted to his mother.

भागे-यदत्र मां प्रति, परि, अनुवा स्यात् = give me whatever be my share here.

वीक्षा-वृक्षं वृक्षं प्रतिसिञ्चति = he waters tree after tree. लक्षणादिषु किम्! Witness आदन्नं परिसिञ्चति 'he wets the rice.'

No. 118.—अभिरभागे (1-4-91). *Abhi* in the foregoing senses, but not in that of share is a preposition.

Ex. वृक्षमभिविद्योततेविद्युत्. साधुदेवदत्तोमातारमभि. वृक्षं वृक्षमभिसिञ्चति, यदत्र ममामिष्यात् तद्विद्योतयताम् Here *abhi* is not a preposition, but a verbal prefix.

No. 119.—प्रति: प्रतिनिधिप्रतिदानयोः (1-4-92). प्रतिनिधि means a substitute and प्रतिदान, exchange. *Prati* in these two senses is named so. By No. 46, the 5th case-affix is used.

Ex. प्रद्युम्नः कृष्णात् परि = Pradyumna is the representative of Krishna. तिलभ्यः प्रतिपच्छति मावान् 'he takes sesame in exchange for beans.

No. 120.—अधिपरीअनर्थको (1-4-93). *Adhi* and *pari* are prepositions, when they have no meaning at all.

Ex. कुतेऽध्यागच्छति = where does he come from? कुतः पर्यागच्छति = ditto.

Note that *adhi* and *pari* are named *karma* that they may not be called prefixes in the above examples. (गत्युपसर्गसंज्ञाबाधनार्थम्).

No. 121.—सुः पूजायाम् (1-4-94). *Su* in the sense of praising is so named.

Ex. सुस्तुतं भवता = it is well praised by your honor. सुसितं भवता = it is well watered by your honor. पूजायामिति किम्? Witness सुसितं किं तवान्न = hast thou watered this place too much? Here *su* is a verbal prefix; hence cerebral change has taken place in सितम्.

No. 122.—अतिरति क्रमणे च (1-4-95). *Ati* in the sense of praising and of going beyond the proper limit is a preposition.

Ex. अतिसितमेव भवता = it is too much watered by your honor (denotes a fault finding). अतिसितं भवता = it is well watered by your honor—denotes a praise.

No. 123.—अपि: पदार्थसंभावनान्वयसर्गगृह्यसमुच्चयेषु (1-4-96). *Api* is a preposition in the following senses. पदान्तरस्यावयुज्यमानस्यार्थः पदार्थः— the sense of another word that is not expressed but requires to be supplied from the context.

Ex. सर्पिषेऽपि स्यात् (अपि = मात्रा, विन्दुः) = let there be some (a drop of) butter at least.

संभावनमधिकार्थवचनेन शक्तेरप्रतिपाताधिकरणम्—continual exercise of power as leading to excessiveness.

Ex. अपिसिञ्चेन्मूलकसदृशम् = he can water a thousand radishes. अपिस्तुष्टि = be pleased to praise (here 'api' softens the original force of the imperative) अन्वयसर्गः कामचारानुज्ञा order to a servant.

Ex. अपि सिञ्च = water thou. अपिस्तुहि = praise thou or do thou praise.

गर्हानिन्दा, censure blame, disgrace &c.

Ex. धिक्कालं देवदत्तमपि सिञ्चेत् पलायदुम् = shame on the wretch, Devadatta ! if he water the onion ! समुच्चये as a cumulative conjunction.

Ex. अपिसिञ्च- अपिस्तुहि = water also, praise also (सिञ्च च, स्तुहि च). In the above given examples, the cerebral change cannot take place, because 'api' is not an *upasarga* a verbal prefix, but a preposition or a conjunction. In the 1st instance it is simply a proword. As prepositions in English form compound verbs, so do they in Sanskrit giving a shade of change to the original meaning.

No. 124.—अधिपरीश्वरे (1-4-97). In denoting the relation of property and owner, *adhi* is a preposition. It should be remembered that by No. 44 the seventh case-affix is added to either of the two.

Ex. अधिब्रह्मदत्तेपञ्चालाः = The Punjáb was under Brahmadatta.
अधिपञ्चालेषु ब्रह्मदत्तः = Brahmadatta was the king of the Punjáb.

No. 125.—विभावा कृञि (1-4-98) *Adhi*, though denoting ownership is optionally a preposition, when it is used before *kriñ* 'to make, to do.' यदत्र मामधिकरिष्यति = whatever here he will place me at the head of:—indicates the lordship of the person appointing the speaker. *adhi* is not *gati* by being named a preposition; hence the *udatta* or high accent of it cannot be softened down by तिङि षोडाश्वति (8-1-71).





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OF THE
APHORISMS
IN THE
VYAKARANA SIDDHANTADARPAṆA.

निधाय वीरं हृदि वासजातं सीतापतेर्दूतघरं वरेण्यम् ।

यन्यस्य निश्चेतुमरं स्थलानि विधीयतेऽनुक्रमसूचिपत्रम् ॥

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समस्तशब्देषु पदेषु लेखो धा ता यथाऽस्ति क्वच दूरसंस्थः ॥

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7		17	1	हलोऽनन्तरा	हलोऽनन्तराः
8		21	3	i, ú, or é—	i, ú or e of case-affixes
9		37	2	(which is...6th case)	(which must be supplied in the genitive form, <i>ikah</i> , in a rule of <i>guṇa</i> or <i>vridhhi</i> .)
9			2.3	(which appears rule)	(which must be supplied in the genitive form, <i>achah</i> , in a rule of short, long or prolated substitution.)
16		64c.	5	पुत्रादिनी	पुत्रादिनी
18		68	1	सिद्धम्	सिद्धम्
19	1			comet	comos
19	4			Is	It
21		75	1	सुत-	प्लुत-
22		78	1	सुत	प्लुत
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35		148a.	7	अम्	अम्
36		148g.	1	सम्बुद्धि	सम्बुद्धिः
38		163	1	धनाख्यानाम्	धनाख्यानाम्
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38		164	4	pettycoats	petticoats
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46		218	1	नास्त्रियाम्	नास्त्रियाम्
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53	26	250	1	पेर	परे-
55	5	263	6	अतिकान्तो	अतिकान्तः
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69	31			-वि तिषेधेन	विप्रतिषेधेन
81		353	9	vocative	locative.
85				he	Dhátá (creator)
86		372a	5	reserve	preserve
86		372b	4	may	(nil)
88	20	377	6	आन्तरतस्या-	आन्तरतस्या-
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107		59			Nos. 21 and 22— blank
118			5	अभिमान-	अभिमान्य-
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